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CONTEMPORARY THEOLOGY ISSUE

THE RAHNER REVOLUTION

JOHN P. GALVIN
ANNE CARR

Lonergan's legacy
BERNARD F. SWAIN

Fiorenza & fundamentals
ROBERT J. EGAN

Taylor & deconstructivism
MARILYN CHAPIN MASSEY

Borowitz & Judaism
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Correspondence

Garvey excels Garvey

Washington, D.C.

To the Editors: In the numerous statements that have been written and spoken in recent months on "religion in politics," I have seen or heard nothing that equals that of John Garvey in *Commonweal* [November 2-16]. After the many biased, inaccurate, and at times bizarre interpretations of that controversial theme, it is gratifying to read an enlightened judgment that demonstrates not only a realistic approach, but as well a nuance and discernment that take account of important factors all too often overlooked in the heated exchanges of the recent political campaign. Mr. Garvey is always worth reading, but this time he has risen above his normal high level of reasoned discourse.

JOHN TRACY ELLIS
Catholic University of America

'Case for untidiness'

Buffalo, N.Y.

To the Editors: Thank you for publishing "The Case for Untidiness" by Rabbi Arthur Hertzberg [Nov. 30]. It struck me as one of the really helpful ways to look at church-state relations. In a global world we desperately need writers, thinkers, and teachers who will articulate the direction in which we must move. Our cosmos depends on it.

Thanks to the rabbi for seeing creatively ". . . what we tend to define by consent does bear relationship to the biblical roots of our common culture. . . ."

ADELE BUTLER NASH

The case for rights

Commerce, Tex.

To the Editors: Arthur Hertzberg's article [November 30] reflects prevailing media confusion on the human-rights aspect of abortion. By dwelling on the moral side of the issue to the exclusion of political considerations he ignores the steady progress Western democracies have made over the years in the area of individual rights.

In today's political climate natural-law concepts have been largely superseded by human-rights terminology. Defining truth for all people is not at issue. We are faced with a question of individual liberty. In the early nineteenth century the Dred Scott decision relegated blacks to subhuman status. A slave owner had life-and-death power over his chattels. The *Roe v. Wade* decision gives one individual the same authority over another. In the light of current embryological knowledge can we rationally justify retrogression to Justice Taney's perceptions of humanity?

Even on the moral question the rabbi's position betrays a disturbing dependence on an ethical imperative stemming from primitive biological knowledge and on worst-case debating tactics. Is he saying that belief is not circumscribed by knowledge? Does he maintain that his Talmudic forebears would be as unequivocal as he describes them if they had access to modern embryology? Likewise, in the context of his argument the maternal-health issue is a smokescreen. What bearing does it have on abortion-by-choice? It points to exactly the opposite of the position he takes: no human being should be expected to sacrifice her life for the continuing existence — let alone for the convenience — of another.

EDWARD M. CORBETT

A who becomes a which

Kalamazoo, Mich.

To the Editors: Rabbi Hertzberg states his "case for untidiness" [November 30] clearly — too clearly for his own good in the following sentence: "What I cannot do is to battle for a law in which I universalize for everybody my own anguish both for thousands of fetuses whose right to be born should be protected and over the occasional one which should in fact be denied that privilege."

The footwork, none the less shifty for being apparently unconscious, by which a right becomes a privilege (and a who becomes a which) is even more egregious — coming from Rabbi Hertzberg, at least — than the familiar transformation of "my (wanted) baby" into "the (unwanted) fetus."

If there is indeed a "right to be born," then it is of course universal, and can come into tragic conflict only with an equally weighty right: the right to continue living.

Since Rabbi Hertzberg has grave difficulties with the concept of natural law, he might consider the proposition that there are some principles which, although difficult or impossible to prove, must be observed *as if true* if there is to be any possibility of dignity and self-respect for human beings. One is freedom of will; Sophocles understood this, and manifested it in *King Oedipus*. Another is surely the right to live, from the earliest moment of existence as a human being; to deny it is to force oneself, willy-nilly, into the sort of unworthy word game in which Rabbi Hertzberg has been caught.

WILLIAM H. BURKE

Labor's love lost

Chicago, Ill.

To the Editors: Contrary to *Commonweal*'s editorial "Shortchanging the Pastoral" [November 30], the American Catholic Committee's "lay commission" *did* attempt to enlist the participation of people who are neither corporation executives nor right-leaning political activists. But the two labor leaders it tried to woo — Edward Cleary of the New York AFL-CIO and John Henning of the California Labor Federation — dropped out when they sized up the committee's direction. This was covered in the Sept. 12 and Oct. 17 issues of *In These Times*.

BETH MASCHINOT

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GENEVA TALKS: A STAMMERING WORD

PERHAPS THE MOST FLEETING but indelible moment in the life of a family is the remarkable instant a child utters its first meaningful word. Briefly, time and hearts stop, and we know the power and plenitude of hope. Philosophers have reflected on such events, developing far-reaching theories of human knowledge, culture, and human nature itself. Is it any wonder then that, in Pope John Paul's recent phrase, the renewed disarmament talks between the superpowers in Geneva have sent "a beam of hope on the horizon of the world"? The eagle and the bear have uttered a meaningful word in one another's presence.

What were the developments that led to this longed-for moment? For one, last year's electoral process. Despite the no-contest nature of its outcome, that marathon evoked two questions which have altered the landscape of American politics on which even a returned Reagan administration must operate. Those two questions are how to deal with the gargantuan national deficit, and how to avert nuclear war.

The massive "elective unconscious" of the American people made an unmistakable choice for stability in November. It is related to the stability President Reagan referred to following January's Geneva talks: "Our objective in these talks will be the reduction of nuclear arms and the strengthening of strategic stability," he said. "It's my hope that this week's meeting in Geneva . . . is the beginning of a new dialogue between the United States and the Soviet Union." The president is correct in his assessment that "a more stable peace is achievable through these negotiations," urging all Americans to "join us in supporting this search for a more stable peace." Rhetorical? Possibly. But essential. Stability is not only a means to and a goal of arms control talks; it is a prerequisite as well. The American electorate intuited this and responded.

On the Soviet side, the past two years of multiple, top-level changes in the Soviet regime have demonstrated a remarkable resiliency on the part of the Soviet leadership. The possibility that arises from accepting this fact is the realization that one's adversary is not going to wither up and forsake the contest. Such an instant of hard recognition occurred last September at the White House when Mr. Reagan told Mr. Gromyko that he didn't eat children, and Mr. Gromyko responded by saying that children weren't eaten in the Soviet Union either.

While relative stability may have partially prepared the way to January's coming in from the cold in Geneva (a relative stability because the Reagan and Chernenko regimes are both in a rapid state of internal flux), *change* itself has been the second, indisputable component which has led to the start-up of talks. As Leslie Gelb has described it, 1984 saw a historic reversal in American arms policy. Last February one could not have predicted that Ronald Reagan would today be calling nuclear deterrence immoral, and opting for a technically untried space-based system for insuring America's defense. Nor would the Soviets have anticipated Mr. Reagan's

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significantly mollified rhetoric. Following the president's U.N. speech last September a Soviet official commented to John Newhouse: "How can we ignore that what he said in New York was not what we had been hearing for more than three and a half years?"

Respected critics have shown the seemingly irreparable vulnerability of the president's Star Wars proposal: note the Winter 1984/85 issue of *Foreign Affairs*, the president's own Scowcroft Commission report of 1983, and the testimony of Richard D. De Lauer, currently Under-Secretary of Defense Research and Engineering, before the House Armed Services Committee: "Any defensive system can be overcome with proliferation and decoys, decoys, decoys, decoys." Others have pointed out the extravagant fiscal burden Star Wars promises to place on the American economy (four times more than the initial $26 billion the president has mentioned — see Leonard Silk quoting Dean Rusk in the January 11 *New York Times*). Despite these, it seems clear that the president's Strategic Defense Initiative, as he prefers to call it, has had two decisive results. While it must undeniably be credited, by supporter and critic alike, with significantly motivating the Soviets to return to the table at Geneva, it has also injected further instability into the world's already fragile nuclear condition.

Both sides have good reason to negotiate. While no space defense could be foolproof, it would significantly enhance the *offensive* capability of whichever country deployed it, offering heightened protection to its strategic land-based offensive missiles. In the present state of relative nuclear parity and the relative symmetry that pertains at all levels of nuclear weaponry, a significant breakout in any category of nuclear weapons technology would be immediately, and perhaps catastrophically, destabilizing. Both superpowers sense this not only regarding Star Wars research, but in a predicted U.S. breakthrough in ASAT (anti-satellite weapons) technology projected for this Spring, as well as in technologies soon available to both superpowers in deploying nearly-impossible-to-verify nuclear-capable cruise missiles throughout the arsenals of both superpowers. This could be not only destabilizing but could accelerate an irreversible plunge.

That the eagle and the bear are again talking is crucial. That they have agreed to talk simultaneously on three levels of the nuclear equation — strategic and intermediate-range weapons as well as space defense — is heartening. The choice of those appointed to head the U.S. and Soviet delegations will be critical. The president must assume strong leadership, resolutely dismiss those obstructionists who have hampered progress in the recent past, and appoint not ideologues but negotiators of the highest possible expertise, experience, and commitment to diplomacy. The Soviets will have to discuss and explain their apparent violations of the ABM treaty at their Krasnoyarsk radar station, and dismantle or amend it if necessary. There will have to be significant agreements in the realm of verification. Finally, both sides must be aware that time is running out. We are at a point where either a moratorium will be effected or a geometric leap is going to take place. This realization must be coupled with the reminder that a mistake could trigger a catastrophy. Even such recent events as the Soviet missile mis-flight over Norway and into Finland, and the fire which destroyed a U.S. Pershing II missile in Germany should be used to underscore this fact. Furthermore, Foreign Minister Gromyko's statement at Geneva calling attention to the progressive threat of further nuclear weapons proliferation to other countries is another sound, sober reminder.

As a family marvels at a child's first word, it is eventually blessed with the stunning recitation of a complete, revelatory sentence. Such a miracle only comes after long, diligent work. The bear and the eagle have spoken a word. In so doing they have opened the possibility for political compromise, progress, and promise on a variety of levels. But they must not be allowed to back away stammering before they have fashioned the crucial sentences that can yet return some semblance of hope to the world.

KEEPING FAITH

Like it or not, there is something disturbing about the word theology. It seems pretentious. How does one study God? How can one pretend to systematize what is best described as mystery? Why claim a need for professionalism in a realm of experience — religious experience — that, as part of the human condition, includes everyone? And why the need for theologians if God does indeed become manifest in the affairs and persons of this world? Would not the politician, the news reporter, the historian, or the futurist be more fitted to the role of commentator?

The theologian does not attempt to shrink questions of ultimate significance for the simple-minded, or, God forbid, to answer them. Rather, the theologian is a partner in awe. Like the artist, the theologian shares with us an interpretation of the world that can enhance our recognition of God, of hope, of beauty, of mystery, and of love. The artist Christo does not drape Pacific islands in sheaths of color because nature herself is inadequate; his work directs our attention to the inherent grandeur of a landscape we are all too prone to neglect. Similarly, the theologian can remind us of the guiding presence of the Holy One when our particular experiences — of sickness, poverty, alienation, death — cause us to lose our way. In joyful moments like birth, communion, or conversion, the theologian can enhance the richness of our lives by drawing attention to the tradition where deep calls to deep, where mystery is inexhaustible.

Because the theologian's task is to work with the multiple textures of human religious experience, theology's yin-yang perspective is most helpful. For example, to the person who experiences loss, the theologian may provide a way to contextualize that loss within the expansive realm of life, comfort, or immortality. On the other hand, the theologian may contextualize loss within that part of God which is *absence*. To one who experiences the metamorphosis *(metanoia)* of conversion, the theologian may point to similar transformations in history. Conversely, the theologian may point to the *unchang-*

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ing aspect of a transcendent God.

The theologian is less an apologist, less an advocate of dogma sent to persuade the unbeliever, than a faith partner who serves the inquiring believer. The fundamental premise of theology, unlike that of its sister, philosophy, is theistic. Nevertheless they share a kindred quest for meaning and truth.

It seems paradoxical then, that one can spend a lifetime studying theology, even constructing or deconstructing it, and have no faith. It is also paradoxical that one can spend years doing the works of mercy and still lose heart. Such contradictions cause us to ask: What is the nature of the relationship between faith and reflection upon God? What is the relationship between the practice of compassion and hope?

These contradictions can be resolved in the daily process of bonding faith to reflection and compassion to hope, in what Karl Rahner calls the *practice of faith*. For faith, while a gift from God, is also practiced, cultivated, appreciated, shared; it is an active way of being in the world. Faith is also the interpretive framework with which one views the world; it is that which allows some persons to discern the manifestation of God in events and in people, while God remains hidden from the purview of others.

There is a conscious element in faith. It can be seen in the letters of Vincent van Gogh who spoke of the future of art while birthing that future through artistic vision and practice, at a time (and at a price) of personal poverty and sickness. It can be seen in the work of Karl Rahner who spoke of the future church while co-creating it, at a time when the very ferment of the present church appeared to be more than many of its members could bear. It can be seen in the work of Bernard Lonergan, who in coping with ill health and with the sort of isolation endemic to the path-breaker, pushed on to explore a means by which future theologians could relate the work of God to a new generation.

Keeping faith is a more modest claim than "being faith*ful*"; it is less doctrinaire than claiming to keep *the* faith. Keeping faith requires the mutual support of the community of believers. It means preparing for the long haul through commitment to the present and reflection upon the past. Theology can help. At its worst, theology obscures God through encumbered language and constricted ideas. At its best, the ancient enterprise of theological reflection sharpens our focus so that we can, in faith, see God among us.

Accolades

"MOST INTERESTING"

WAITING TO BE CHOSEN

THE OTHER morning on our six-mile run, my running partner Stanley, News Director at the college, asked me two questions: am I under forty and (if so) is my c.v. current? Turns out that *Esquire Magazine* asked the news office for nominations for a feature on "The Fifty Most Interesting Men Under Forty in America."

"You can have my c.v., old pal, but it's not that fascinating. I've moved from inflated aspirations to flagrant mediocrity."

Stanley said he wanted to nominate me anyway, and mumbled something about owing us three dinner invitations.

"Aw, who's counting, Stanley? How many faculty are you nominating?"

"Three," he said, huffing up Blair Road. "What do you think about Hubert Highpost? Didn't he have a poem in last week's *New Yorker*?"

"Oh, not Hubert Highpost, Stanley. You don't want to nominate two guys from the same department. It might split the vote."

Stanley asked if I had any other suggestions. Try as I could, I couldn't think of a single plausible candidate. I assured Stanley that if anybody came to mind, I'd call him right away.

Back at my office I was touching up my c.v. (". . . sang 'Who Wrote the Book of Love' at Faculty Talent Show, April 1982. . . .") when the phone rang. My dear friend Jeremiah du Crêpe invited me to lunch.

"No time today, Jeremiah. I've got to up-date my c.v. pronto."

For what, wondered Jeremiah.

"Oh, the college has nominated me for an *Esquire* feature on the fifty most interesting men in America under forty."

"Really? Was that nomination from the President's Committee?"

"Oh, I'm sure it must have been approved by the President's Committee. No doubt the President's Committee got wind of it. The actual nomination, however, was conveyed by Stanley Peterson."

Jeremiah wondered how many guys Stan could nominate and expressed surprise that he hadn't yet heard from Stanley. "Do you think he knows that I juggle and play the recorder?"

I wasn't sure. He said, "Well, *you* know I can juggle and play recorder. Didn't my name come up?"

"Jeez, Jeremiah, we only had a six-mile run to discuss this business. I racked my brain searching for additional nominees. . . . I'll probably see Stanley in the next couple of weeks, and I'll be sure to mention juggling and the recorder. In the meantime, don't waste too much time worrying about this regrettable oversight. There's got to be one of two explanations. Either Stanley doesn't consider you especially interesting, or it didn't occur to him that you could possibly be under forty."

I thought Jeremiah's farewell was a bit curt, but I turned to more pressing matters, such as how to describe my current basketball commitment: "second string guard on intramural faculty team"? Wordy, but potentially interesting.

Sure, I knew it was a long shot, but sometimes long shots make it to the winner's circle. Rocky. Jonathan Livingston Seagull. The Little Engine That Could. The '69 Mets.

Maybe there is a divinity that shapes our ends. After all, as a graduate student I'd gotten aced out of being featured in a *Harvard Magazine* article. The editor was looking for someone receiving his doctorate that June.

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He called me and described the projected feature. Lengthy interview, asking my perspective on all the political turmoil, my evaluation of the department. I could proffer my opinion of Harvard's language requirements, which had retarded my progress, and settle several outstanding scores. There would be pictures of me donning my cap and gown, and a big picture of me receiving my degree from Derek Bok.

"Jeez, it sounds great," I replied, "but there's only one itsy-bitsy problem. I wasn't planning to attend commencement. I've got a charter flight to London that morning."

He said he'd have to find somebody else.

"Well, let's not be hasty," I said. "We could do the interview, and you could get the pictures of me trying on my cap and gown."

He said he didn't think it would work.

With any luck, this time providence would be on my side. God knows I had watched with dignified equanimity and magnanimity as scores of second-raters and brown-nosers from my peer group grabbed the brass ring or basked in the limelight.

I rang up my wife to ask her how she felt married to one of the fifty most interesting men in America under forty. She asked if I had remembered to buy the fish. I explained to her why it had slipped my mind.

"I don't exactly see what's so funny," I said, when she finally stopped laughing.

"Oh, that's wonderful," she said. "Listen, don't forget, haddock, not halibut."

For some reason I thought of calling my mother. She was pretty impressed. I didn't make a big deal out of the fact that I was nominated by my pal Stanley Peterson.

When I got home that evening I mentioned that my mother was pretty excited about this nomination. My wife said, "Wasn't it your mother who didn't want you to break the lease on our first apartment — what was it she said? 'You're the kind of guy they will write a biography about, and you don't want your landlord telling biographers that you broke a lease.' " Here my wife collapsed into helpless laughter.

I can understand her apprehensions. A guy gets named one of the fifty most interesting men in America under forty, he's bound to hear from some pretty attractive women. Until that very moment, I had never thought of myself as a husband whose wife didn't appreciate him. But then, I had just begun to think of myself as one of the fifty most interesting men in America under forty.

ROBERT H. BELL

(Robert H. Bell teaches English at Williams College, and airs his humor on National Public Radio.)

Of several minds: *John Garvey*

QUIVERS OF CONSCIENCE

THE KOOL-AID OF HUMAN KINDNESS

IN ONE OF Peter DeVries's wonderful novels a man is forced to listen to a writer he cannot abide read a tear-jerking story which is as manipulative as it could be, and yet (as Galileo is said to have said under his breath) it moves! I wish I could offer a citation, chapter and verse, but as I recall it DeVries says of his unwilling listener, "His sneer was strangled on a sob." The DeVries line sums up an aspect of our character which takes up lots of space. There ought to be a word for it. It would not be as simple as hypocrisy, because hypocrisy has come to suggest a degree of conscious self-deception. Self-deception itself is not good enough; too broad. To get at it we need — pay attention now — examples.

It is a common and embarrassing experience to find ourselves moved against our wills. The sentimental movie, the late-night rerun showing a kid with a quivering lip and dead parents, cops with rescued puppies, name it; we love it, in some part of the soul. A few years ago Americans loved pictures of wide-eyed and rather solemn-looking children, the kitschiest of them all showed John-John Kennedy saluting his father's coffin. Apparently a similar sort of sentimental art is popular in Iran, where pictures of young weeping women are popular.

Far be it from me to complain about being an easy touch for these things; I'm the sort of person who can cry every time Old Yaller dies. But I wonder what it means. I know from personal experience that it has nothing to do with being a decent human being. I think all it proves is that I am not dead yet. A pin could do the same thing, but wouldn't return the ego-satisfying dividends. We would like to think that being moved this way proves that we are compassionate people; if we can be moved to tears by something certifiably sad, we must have a heart after all.

To interpret this quiver of consciousness — a little like the experiments Galvani did when he ran electricity into severed frog legs and made them jerk — as a sign of decency is obscene. It is said that Hitler cried at the death of his canary. I think we tend to use this reaction to keep ourselves from becoming aware of how truly stony-hearted we are. It is certainly less costly to be moved to tears than to be moved to action. Our teariness at the appropriate moments is a matter of convention, an observance of a piety upon which everyone agrees. It is an emotional token, advanced across the board to show that we are basically decent and sensitive people.

During the Christmas season these tokens are waved all over the place. Newspapers run campaigns to raise money for the "neediest" (there is something Victorian about the sound of that word), and assistance finds its way to people who are apparently invisible the rest of the year.

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In my home town the local paper (generally right-wing and more or less quiet about what goes on in the state captial, which wouldn't be so bad if the state capital didn't happen to be here) calls its annual "be nice" campaign "Friend-in-Need." Fletcher Farrar, Jr., editor of *Illinois Times*, a local alternative weekly, has made the important point that the local daily's editorial page ordinarily does everything it can to discourage any governmentally-sponsored measure which might help the poor.

It's a little like the old joke, "A friend in need is a pest" . . . except at Christmas, when he gives us an opportunity to act like Scrooge running out for a goose. We put from our minds the fact that we will probably try to find a way to tax the goose-bones the day after the end of the holiday season. At times like this, or at any of the other times when we are moved to what we think of as compassion, we take our sensitivity as something which all by itself validates us as moral people. The homeless and hungry and handicapped go back to being nameless spongers once more, when the Christmas season is over. No matter — the tears we shed then show that we really do care, we aren't such bad folk after all, we can think well of ourselves.

This moral tokenism isn't confined to our seasonal self-contradictions. People live by such tokens all year round, form friendships around them, look for the latest variations on the theme, "what belief makes me decent?" It is like a form of war-paint at parties where people don't know one another very well: above their heads, in comic-strip balloons, you can read "Mahler; Updike; Gary Hart; too-bad-about-starving-Ethiopians; I miss the style of the forties." He's talking to "I still get mad about Watergate; what they are doing in Afghanistan is awful; Howard Hawkes and Hitchcock are my favorite directors; I would never buy war-toys for my children." You can tell fairly quickly whom you will be able to talk with next time without having your own tokens shoved aside too rudely; you can find out whom to approach for help during the next political campaign, and whom to avoid. That shorthand may be useful in its way, but we talk and think this way for another and less obvious reason. Having the right opinion somehow makes us good. We take our own opinions as proof of our moral righteousness.

There seems to be a human need to identify the self — or whatever it is that we come to identify as the self — with something larger. The self is itself frequently no more than a bag of disparate reactions. But outrage over the "right" things or the "wrong" things makes us real; so does political or moral or religious passion applied in any direction. This process of identifying ourselves with the right passion is made easy with simplification — better the bumper sticker or button or subscription to the right magazine than the more difficult work of thought and (God forbid) any self-doubt about the issue or range of issues at hand. There are appeals made to us, through carefully bought mailing lists, which pose us against all the others — "the others" being those people who are bigoted, racist, unenlightened, narrow. Unlike us, in other words. This ought to disturb us. Instead, it makes us feel good. We enjoy the distance, the little lift we get when we see the neighbor's bumper sticker and thank God we didn't vote that way.

Our sick status is this: we love all the tokens which make us different from our neighbor. Or rather, not from our neighbor but from the wrong sort of neighbor — the one whose opinion or set of opinions shows him to have the wrong war paint, the unacceptable perspective. I have had a lot of advertisements mailed to me, for magazines and political causes, which had as their main appeal the notion that by responding I could prove myself different. The difference had to do with sophistication and political enlightenment. But what sort of enlightenment is it that depends on maintaining a distance between oneself and the other, the fool out there? By responding to that appeal to my worst sympathies, don't I come close to answering — in a way which ought to terrify me — the question, "Who is my neighbor?"

JOHN GARVEY

"We're all good Samaritans—but he's a great Samaritan."

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THE RAHNER REVOLUTION—I

Grace for a new generation

JOHN P. GALVIN

NOT QUITE ten months have passed since the German Jesuit theologian Karl Rahner died at Innsbruck on March 30, 1984. It is far too soon to venture a definitive assessment of his impact on theology. Judgments of that sort, risky under all circumstances, require at a minimum the perspective afforded solely by the passage of time. Yet a sufficient period has elapsed to permit, even demand, a modest appraisal, a provisional stock-taking of Rahner's theological significance, and an initial indication of the tasks likely to claim the attention of theologians who follow in his wake.

Karl Rahner contributed more than any other theologian to the renewal of Catholic theology in the twentieth century. Unlike most major theologians, he did not publish well-rounded studies of broader fields of theological inquiry. His achievement was of a different order, and of greater importance. Through pursuit of principles inherent in Christianity, Rahner developed a new, comprehensive vision of the disparate elements of Christian faith as aspects of one fundamental mystery: God's self-gift to the world. The integrative power of this paradigm allowed him to address a wide range of theological questions with penetrating insight, affecting the treatment of all branches of theology and influencing even theologians who did not adopt his basic orientation. As a result, over the course of more than four decades, Karl Rahner transformed the face of Catholic theology.

In order to appreciate Rahner's achievement, it is necessary to situate his thought against the background of the theological landscape in which his work began.

Karl Rahner received his doctorate in theology in 1936, and began to teach dogmatics the following year. At that time, Catholic thought was firmly dominated by Neo-Scholasticism, a system which had arisen in the second half of the nineteenth century as an antidote to the chief intellectual currents of modern culture. Typically inclined toward speculative reason and consciously seeking to restore medieval thought, Neo-Scholasticism offered a coherent synthesis of philosophy and theology, a tantalizing resolution to the human search for religious and intellectual certitude. It could boast of serious scholarly accomplishment, especially in historical investigation of the great figures of medieval theology — research which, ironically, served to undermine its own pretensions to absoluteness. Promoted vigorously by the church's magisterium and widely influential in catechetical instruction, Neo-Scholastic theology was the chief vehicle in which the faith was articulated at all levels, the common language of Catholic thought.

Yet Neo-Scholasticism did not suffice to address the pressing religious issues of the day. Unlike the medieval predecessors from which it drew much of its content, it was born of a spirit of reaction and closed to the world in which it lived; marked by defensiveness and hostility, it was more disposed to reject alternative views than to engage in constructive dialogue with them. Armed with a fixed catalogue of questions and answers oriented narrowly on the church's dogmatic tradition, it tended to classify both biblical thought and patristic theology as mere precursors of its own final synthesis, to be mined for support where this was feasible, ignored where it was not. As a result of these characteristics, it was theologically unproductive and spiritually sterile.

The need for a renewal of theology was evident in many quarters, and various efforts in this regard had already been undertaken. But Neo-Scholasticism could not be displaced by individual criticisms, no matter how compelling; it could only be challenged by a new conception of theology, a new paradigm of comparable or greater integrative power, able to incorporate in a new synthesis all the essential elements of Christian faith. Required were both fidelity to the dogmatic tradition of Catholic theology and an ability to wrest hitherto unsuspected meaning from the traditional material. It was this vision which Karl Rahner provided.

Rahner was well-versed in Scholastic philosophy and theology and drew from them some of his most central principles.

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He shared by temperament and training the Scholastic predilection for speculative thinking, and was keenly aware of the practical significance of many issues which seemed, at first glance, abstruse and recondite. Yet Rahner diverged from Neo-Scholasticism in decisive respects. Its unnuanced assessment of modernity as an alternative to Christianity and its consequent conception of theology as a remedy for the errors of the contemporary world entailed presuppositions which he could not accept. The most characteristic element of modern thought was its focus on human existence, its "anthropocentric turn." In Rahner's judgment, anthropocentrism was not, in its core, inimical to Christianity. On the contrary, it was an outgrowth of central Christian convictions. In principle, though not always in the minds of its proponents, the anthropocentric turn was quite compatible with a religion which proclaimed as its basic message the gospel of human salvation and insisted uncompromisingly that God's Word had become flesh. Provided only that the understanding of human nature was not unduly abbreviated, concentration on the human was not an alternative to orientation on God. Christian faith could legitimately and appropriately be seen as the highest confirmation of human existence, the fulfillment of the deepest human longings.

Convinced that Catholic dogmatics could be read as "theological anthropology" without detriment to its content, and with great gain in deeper understanding and pastoral communicability, Rahner devoted himself to rethinking a myriad of issues from this perspective. Such a conception of Christianity could address the urgent religious need to retrace the disparate "mysteries" of Christian faith to the one core mystery from which they came. The key to its construction lay in rethinking the theology of grace and christology.

ANY THEOLOGY of grace is forced to set certain accents and to make certain decisions. It may stress the theme of God's personal presence (uncreated grace) or the theme of grace as a created gift of God (created grace). It may concentrate on grace as the perfection of a human nature which is itself God's good creation, or on grace as divine healing of the wounds of sin. While these choices may simply reflect the placement of emphasis, other alternatives are mutually exclusive. In articulating God's freedom in offering grace, a theology may envision grace and nature as thoroughly intertwined in the actual world in which we exist, not easily distinguishable from other factors in our lives; or it may see grace as quite separate from nature, perhaps even inaccessible to human experience. It may hold that grace, while remaining God's free gift, is in fact constantly and universally present in the world; or that grace is offered only intermittently, in certain privileged times and circumstances.

In each of these instances, Neo-Scholastic theology typically opted for the second alternative. It focused attention on created grace as a divine aid owed to no creature. The properties of grace were analyzed in considerable detail, but with an unmistakable tendency to envision grace in less than personal terms, to speak of it as one would speak of a sub-human reality; grace, as one prominent Neo-Scholastic author wrote in an unguarded moment, "is like a net we throw over the Trinity to hold it in captivity." Emphasis on God's free initiative in the offer of grace led to limiting its presence and to positing a sharp dichotomy between grace and nature. According to this theology, human nature provided no obstacle to the conferral of grace, but had no positive orientation toward it; indeed, grace was so far above nature that its presence could not be experienced apart from unusual mystical states. The corollary of all this, unintended but inevitable, was that grace had little to do with everyday existence. The depersonalized notion of grace, the sharp separation of grace and nature, and the confinement of grace to certain portions of life entailed serious consequences of a religious and pastoral nature, affecting as they did understanding of the relationship of church and world, of philosophy and theology, of liturgy and life.

In the years immediately following the Second World War, a number of French theologians, moved by both historical research and pastoral considerations, criticized the Neo-Scholastic conception of theology, in particular its conception of the relationship of grace and nature. Drawing chiefly on patristic sources, they proposed in its stead a more unified conception. Adherents of Neo-Scholasticism were not slow to defend their theories against this challenge. In 1950, fearing that the gratuity of grace was compromised in the *nouvelle théologie*, Pope Pius XII denounced its proposals in the encyclical *Humani Generis*, and harsh administrative measures were taken against the theologians involved.

Yet matters could not be settled in this fashion. It was Rahner's achievement, in this historical context, to develop a new theology of grace — one which safeguarded the free divine initiative and yet avoided seeing grace as a foreign element in the universe, extrinsic to the world in which we live. Drawing on earlier philosophical studies and spiritual writings, he envisioned the human person as "spirit in world" — always oriented toward God in every act of knowing and willing. Grace was God's free, personal fulfillment of this natural openness, which nothing less than the infinite God could ultimately satisfy; offered universally, though freely, God's self-gift transformed the core of human life. Since human openness toward God would be meaningful even without grace, as the enabling condition of human knowledge and volition, nature did not require that grace be given. Yet, when offered, grace touched the core of human life and permeated every aspect of human existence and human history.

Adapting both Scholastic theological vocabulary and the philosophical terminology of Martin Heidegger, Rahner coined the term "supernatural existential" to describe this transformation of the human condition: it was "supernatural" because it was a result of God's free self-gift; it was "existential" because it permeated the whole of human existence. The free, personal response which the offer of grace required and enabled was not restricted to specifically religious acts. In the concrete world in which we live, each genuine act of love of neighbor — far easier to discuss than to perform — included in fact the love of God. In effect, Rahner's option

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on each of the four choices mentioned above was just the opposite of that of Neo-Scholastic theology. The result was a conception in which the personal initiative of God was safeguarded, while the ominous separation of grace and life was overcome.

Explicit discussions of the theology of grace are less common today than they were thirty years ago. At first hearing, they may seem abstract and foreign to our immediate concerns. But the decisions made here determine our understanding of what it means to be Christian. Rahner's own treatments of diverse issues, ranging from the purpose of the sacraments to the question of salvation outside the church, are in large part a pursuit of the implications of his understanding of grace. The broad outlines of his conception have exerted a strong influence on contemporary theology; they have helped overcome false dichotomies and transformed Catholic thought in a number of respects. Contemporary discussions of the relationship of Christianity to other religions, of liberation theology, and of Christian spirituality are all cases in point. While each of these topics involves further complex questions, Rahner's influence is an unmistakable factor in their discussion. A renewed theology of grace is one of his most significant, most salutary contributions to theology.

Yet this is only one aspect of Rahner's conception. To stop at this point would be to imply a serious misrepresentation of his thought.

THE INDISPENSABLE counterpart to Rahner's reflection on the theology of grace lies in his reexamination of christology. Again, an awareness of the state of the question as it stood at the time of his writing is an essential prerequisite to understanding his contribution.

In part for legitimate pedagogical reasons, in part on specious theoretical grounds, Neo-Scholasticism divided its account of Jesus Christ into three distinct areas, all separated from its theology of grace. Jesus' public life and resurrection were examined in fundamental theology, from the limited perspective of his public claim to messianic authority and the divine confirmation of that claim in the events after his death. The person of Christ was considered in isolation from his life, with focus on the teaching of the Councils of Nicea (325) and Chalcedon (451) on Christ's divinity and humanity. Finally, explanation of the salvific work of Christ looked solely at his death, defending Anselm of Canterbury's interpretation of the Crucifixion as satisfaction vicariously offered to God for human sin.

Against this procedure, Rahner argued in behalf of conceiving christology in close conjunction with the theology of grace. Again he sought a unified conception — one which would draw together the aspects separated by the Neo-Scholastic division between fundamental and dogmatic theology and its separate treatment of Christ's person and work. The traditional christological formulations were not only definitive accomplishments inherited from the Christian past; they were also starting points for new exploration.

Rahner therefore proposed a basic identification of Jesus as the definitive Savior. Properly understood, this deceptively simple formulation reflected the way in which the historical Jesus had seen himself, and contained in essence all that Christian faith confessed about its Lord. God's self-gift to the world was not limited to the interior life of isolated individuals; in keeping with the social, historical dimension of human existence, grace, when freely offered, necessarily sought public expression in human history. In Jesus, God's self-gift reached its insurpassable historical climax; so too did the history of its human acceptance. Wisely suspicious of modern tendencies to develop a resurrection-centered christology, Rahner found the unifying core of christology in the Crucifixion. In keeping with the nature of human freedom, the decisive act of Jesus' life-history could be nothing other than death, when Jesus, epitomizing his entire life, entrusted himself fully into the hands of his Father. Far from being the end of Jesus' existence, this death led of itself to resurrection — not a separate event, but the final, permanent validity of Jesus' personal existence before God. The public history of the offer and acceptance of grace was thus complete.

The proposed christology was open to being filled out in more detail, especially by exegetical investigation. It did not fall short of conciliar affirmations, for only one who stood in the unique relationship to God portrayed in classical christology could be the definitive salvific figure. Yet, at least to modern ears, it was more carefully protected against tendencies to undercut Jesus' humanity. In effect, Rahner argued that confession of Jesus' definitive salvific significance — his position as the Christ — included within itself a recognition of his divinity. Rahner's seminal work on christology has had far-reaching influence; without it, the current resurgence of interest in christology on the part of Catholic exegetes and theologians would scarcely be conceivable.

BY RE-ARTICULATING the Christian message as a unified account of God's self-gift to the world, Karl Rahner transformed the face of Catholic theology. His thought is not the definitive expression of Christian faith; no theology is. The theme of grace as overcoming evil, as salvific interruption of what ought *not* be, could well be accented more strongly. Interpretation of Jesus' death could attend with profit to the circumstances of his crucifixion, and the implications of the complex unity of his death and resurrection require further amplification. More detailed incorporation of biblical material and more explicit consideration of ecumenical issues are also desirable.

Yet, as Rahner himself knew well, an exhaustive, integrated expression of Christianity is a goal which can only be approached asymptotically; it is not without reason that the New Testament includes *four* Gospels. In addition to offering a multiplicity of individual insights, Rahner, more than any other theologian of this century, enriched our basic understanding of the Gospel. While we have in this world no final dwelling place, not even theologically, we may well be grateful to him for a new vantage point from which to venture forth.

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THE RAHNER REVOLUTION—II

Unsystematic systematician

ANNE CARR

TO A YOUNG American theologian, Karl Rahner once described his life as "monotonous" in its routine. But in fact Rahner's "routine" generated an extraordinary legacy for Roman Catholicism and for the wider Christian community as well. What is this legacy and what are its challenges for **us** today?

Since Rahner's death, a good deal has been written about his signal contribution to theology. It is often noted that, despite the occasional and informal character of the essays that comprise much of his major work, a profound systematic perspective is apparent in his thought. His approach to the central mysteries of Christian faith embodies a coherence and consistency, even a kind of simplicity, within the complexity of the questions he addresses and the equally complex responses he offers.

The "simple" core of Rahner's theology is the self-communication of Holy Mystery — the trinitarian God, in the several moments of Incarnation, grace, beatific vision — and the consequent "world grace" that is ours in human time and history. This self-gift of God is offered universally, to all persons in our self-transcending "subjectivity" — that is, in our knowledge and freedom — as the transforming life of God's intimate presence and as new light for our minds on our paths through time. For non-Christians, this means the possibility of "anonymous Christianity," wherever Christ's hidden grace is implicitly accepted in a life of openness to God and conscientious moral activity. And for Christians, it means that it is not merely in blind faith that we share in God's life on our human journey: grace, in fact, is a conscious element in our *ordinary* experience. Human transcendence into the mystery of God, Rahner argues, is possible precisely through our conscious human freedom, our experience in history.

These are themes familiar to all who have been touched by this great systematic thinker. While some have been influenced especially by his powerful spiritual writings or perhaps by one of his theological essays or books, many contemporary Catholics are "anonymous Rahnerians" whose Christian lives of thought and prayer are being nourished by a new generation of priests and teachers whose training in seminary and university included a large segment of Rahner's immense work. It is a work justly compared to Augustine and Aquinas in its already classic status.

Nevertheless, it is these very systematic themes that suggest the unsystematic, unfinished character of Rahner's thought, which is both its appeal for so many of us in our daily lives as Christians and its challenge to contemporary theology. Freedom and experience in history, which are hallmarks of Rahner's theology, make us ever unfinished persons who seek the God of incomprehensible mystery, who truly create ourselves before God, in the fabric of our own particular lives. That is to say, freedom in its basic sense is not simply the ability to choose this or that; it is the power to determine *ourselves* in a fundamental orientation to God. In Rahner's dynamic system, the score is never settled until the moment of death when what we have done with our lives, in response to God's self-gift, becomes definitive. Freedom, experience, and history make our world, until its end, an open, unfinished world calling for our responsible creativity. And yet, for all our necessary human planning, the future, God's future, cannot be controlled. Freedom and experience in history make all Christian theology open and unfinished. No system can comprehend life, especially the mystery of God's life in time. Thus there is a fitting logic in Rahner's characteristic essays. Rather than efforts at system-building, the essays are attempts to answer particular contemporary questions that arise from the experience of Christians and the Christian community in the ever new situations of history.

At the same time, Rahner's approach to contemporary questions is deeply traditional. He is concerned to find in the tradition the heart of the matter that theology so often loses in its "history of forgetting." Tradition can really be understood, he asserts, only by the theologian who is responsible to the present and future. Thus in the early fifties, he called for a theology in service to its times, outlining a contemporary theology that would take serious account of new developments in adjacent disciplines. that would relate itself to current worldviews, that would offer a fresh response to new questions of Christian life in the world. This new theology would especially make use of history to plumb the Christian tradition in its theology, spirituality, preaching, the records of Christian life and devotion ("what was said and what was left unsaid"), to discover the work of the Spirit and to carry the tradition

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forward. Mere repetition of time-worn formulas distorts the living dynamism of Christianity and the genuine meaning of fidelity to tradition. Rather, for Rahner, Christianity and Christian theology are essentially historical. "We must enter into association with thinkers of the past, not only to become acquainted with their views but to learn something about reality." It is the present Christian reality with which Rahner is concerned, the reality of God now in our lives.

AS RAHNER read the tradition — the Bible, the Greek Fathers, the medieval theologians, especially Aquinas — in light of the "turn to the subject" emphasis of modern philosophy, he was led to see in a new way the implications of the Christian message of God's self-gift to the world. That led to his startling affirmation: "all theology is anthropology." Revelation, he insists, is for us and for our salvation, for the abundance of human life and human meaning. Asking always his "transcendental" question about conditions for the possibility of Incarnation, grace, and glory, Rahner presses onto his definition of the human person — the event of God's self-expression — the capacity for incarnation (fully realized, of course, only in Christ). Human being is finite spirit open to God. Hence, his astonishing confidence in human freedom as the power of response to God's presence in grace.

At the same time, Rahner maintains that all Christian anthropology is *theo*logy. Theocentrism is the obverse side of anthropocentrism because the Incarnation has forever joined divine and human: Human knowledge always entails a tacit knowledge of God, and love of neighbor is itself the hidden love of God. Grace, the very mystery of God, permeates everyday human experience and can be recognized if we search our experience as Christians and as the community of Christians to discern what God is doing in our history. The message of grace, God's self-gift, is not from the outside as it were, but hidden at the center of our ordinary lives as they shape and are shaped by history. The mystery of God, Rahner holds, is correlative to the mystery of the self as we discover who we really are and what we are called to be and to do in the freedom that is our gift and task in time. In a characteristic axiom, Rahner says that there is a direct proportion between autonomy and closeness to God.

The God of Christian faith, for Rahner, is never domesticated, even in the tangible, historical *Realsymbol* that is Jesus Christ. While public, official revelation is complete in Christ as the irreversible divine word in history and its human response, the Christ-event and the church's formulas of faith which define it, represent the beginning and not the end of Christian reflection. God remains incomprehensible and hidden, named only in faltering human words: mystery, abyss, horizon, goal, future of all human knowledge and action — always greater than we can conceive. Mystery, Rahner writes, is not some proposition that we cannot understand and so must simply take on faith; nor is there a multiplicity of mysteries that Christians are required to believe. Mystery is the infinite and inexhaustible intelligibility, the blinding fullness that the little word "god" names but that can never be fully comprehended — even in the abiding closeness of mystery that is final salvation, vision, glory. The real mystery that is God is the source of our being, our most proper environment, our true home. Our much-vaunted knowledge is a tiny island in a sea of mystery, the mystery for which we are made, the God whom we can finally know only in love and worship. This naming of God as mystery, however, does not mean giving up the search for intelligibility and meaning in blind fideism. We can be silent in adoration only on the other side of speech that has struggled as far as it can to speak of God at the frontiers of its own capacities.

This is the sense of Rahner's prodigious outpouring of theological "investigations," his endless questions, his careful probing of the limits of human language about God, Christ, human being, and the church. Even so, Rahner denies that he is a scholar. Indeed, he is better described as a thinker, an original thinker in the tradition of the great theologians of the past who are his mentors. His own intentions are surely more pastoral than scholarly, although he scorns the distinction between scientific and "kerygmatic" (or pastoral) theology. The most rigorous theological reflection, he believes, is the most effective pastoral aid for ordinary people and for the intellectual life of the church. Such reflection is best when accompanied by a "mystagogy" or initiation into mystery that is spiritually sensitive, respectful of cultural and religious pluralism, that appeals only and always to the unique experience of personal human freedom as the capacity for authentic religious response to God.

HENCE ANOTHER of Rahner's daring assertions, this one about ethical life, in his revision of traditional natural law theory. Because of the historical and changing character of persons as self-creative before God, the criterion for morality is the enhancement of genuine human freedom. The significance of human action is measured by whether it comes from freedom and whether freedom is loving or sinful. Thus Rahner is critical of any moral theology that emphasizes merely external conformity or coerced obedience. This is no libertinism but the requirement for a sober, responsible, and self-critical adulthood on the part of Christians and the community that is the church. Both must test in the crucible of historical experience and practice, enlightened by the Gospel, the decisions, attitudes, and orientations they choose. Christianity demands no less than the full commitment of creative freedom in love: love of God and love of neighbor in their inescapable unity. Creative freedom is key here. When one takes seriously the "nature" of the human person as a dynamic drive toward Holy Mystery, in which human freedom creates itself before God, much that was considered unchangeable or natural is seen to be the product of human freedom and, therefore, changeable. While there is an immutable core at the center of human reality which can only be discovered in practice, and which limits the scope and provides the context of human freedom, its very nature indicates how much we ourselves and the world in which we live, within the horizon of God's grace, are in our own hands. Again, autonomy and closeness to God increase in

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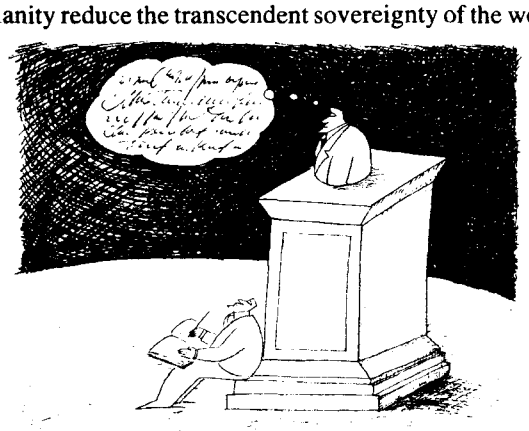
direct proportion. Here the all too common conception that the more God's will is operative the less our wills are active is reversed. In creation, and more intensively in grace, God is both the enabling source and the lure of human freedom. This is central to the Christian message.

The church exists to proclaim the Christian message of grace and freedom and to nourish the life of grace through its sacraments — especially the Eucharist, its central sacrament. As Rahner reflects on the church of past and future, he is at once scrupulously loyal to tradition and courageous in his call for the structural changes demanded by the profound cultural transformations of our times. The major differences between the church of past and future, symbolized in the Second Vatican Council, are suggested in his images of the church "in diaspora," "pockets of Christians" who are no longer Christians by birth into ethnic or national communities but the "little flock" of voluntary membership, the church "from the roots." Rahner calls for a democratized, declericalized, pluralistic, and open church — an ecumenical, public, "world church." His vision of the church's mission is service to others, not to itself. It is a church which does not shrink from social criticism and which is internally focused on its own evangelical spirituality and "non-moralizing" morality. The "church of the future," in Rahner's vision might well include "relative" ordination (of the leader who arises from the community and is temporarily called for a particular congregation) and, yes, the ordination of women. Rahner's remarks about the new situation of women in the church are brief: the church of women, he says, must determine from its own experience the concrete patterns of Christian life that will be appropriate for women in the church of the future. This theological task "belongs inalienably and exclusively to women." Rahner's "brave new church," to borrow a phrase from one of his most insightful commentators, is no easy challenge today. But Rahner believes the concrete changes he proposes are urgent if the church is to fulfill its task and its opportunity today for the sake of the future.

Rahner's theology is not without its problems and its critics. Dorothy Söelle once remarked that there are "Rahnerians of the right and of the left." Rahner's former colleague Hans Urs von Balthasar represents the "right" in his concern that Rahner's focus on the human and his theory of anonymous Christianity reduce the transcendent sovereignty of the word of God to a merely philosophical or human word thereby rendering the missionary task of the church superfluous. James M. Gustafson, on this side of the Atlantic, further argues that Rahner's emphasis on transcendental freedom neglects justice and the many other values and structures that are written into our physical natures. Both Gustafson and von Balthasar are critical of Rahner's strong anthropocentric bias. Rahner's own response to this sort of criticism is that the divine and the human are indissolubly united in the Incarnation and grace; they are not in competition. Nevertheless, we must ask whether freedom is the only defining human structure or value. It may well be the ultimate, from a religious perspective, but are there penultimate issues facing us in the human context of an unfinished and imperfect world — issues such as justice, equality, fairness, humility and repentance before God — that require the attention of theology? And is it too easy for us Christians simply to name our Jewish neighbors and other non-Christians, whose lives demonstrate moral goodness and religious authenticity, "anonymous Christians" when they, in fact, would reject this well-meaning but unwelcome designation?



ANOTHER CRITICISM of Rahner's thought (and much of current Western theology) has emerged recently in the wake of the ecological crisis. A young American theologian, Lois Daly, questions Rahner's emphasis on history over nature as the context of our lives as Christians in the world. This criticism points to the instrumentalist view of nature involved when human freedom is so stressed: the world of nature becomes mere material for human use and creativity. Nature is rendered profane; in Rahner's words, "it is no longer numinous." And the danger is that we no longer respect and reverence nature but are led to understand it only as the raw material for human exploitation and consumption. Rahner would respond that it is precisely from our practical experience in dealing with the natural environment of human freedom that we learn the intrinsic limits built into nature as the worldly context of freedom. Nevertheless, questions remain about the intrinsic value of creation itself, apart from the human. Is it only the presupposition and preparation for the self-communication of God to human persons in grace? Are the ecological and nuclear crises the result of a Western egoism founded on theological and cultural assumptions about the centrality of human beings and the ultimate value of human freedom?

Questions from the left, which Rahner says are the criticisms he takes most seriously, are represented especially by his former student Johann Baptist Metz, an advocate of political theology. Metz finds Rahner's theological anthropology too privatized and individualistic. In his view, Rahner neglects the social and political situation of human freedom and the crucial importance of human practice in history by his confident emphasis on the "already and always" present fulfillment of grace rather than the future fulfillment so prominent in biblical eschatology. Neither church nor world clearly demonstrates the present triumph of grace, Metz argues. Rahner's

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response is that he has always insisted that transcendental experience of God and of grace in the world is only mediated through societal relationships. He admits that it is necessary to fill out the context of human freedom more concretely in a political theology. Nevertheless, he adds, if political theology is to be genuinely concerned about *God*, it must reflect on those essential human characteristics through which every individual bears a mediated immediacy to the divine. Rahner is surely right in respect to the balance he suggests between the "mystical and political kingdoms." But the emergence, toward the end of his life, of political and liberation theologies in response to the massive global and social problems of poverty, hunger, racism, sexism, classism, and imperialism does suggest the importance of a wider theological vision that reaches beyond the individual to encompass, in some integral way, the intrinsic social and political dimensions of persons in their experience of God and the reality of God's grace in the world.

All these critical discussions, however, suggest Rahner's importance as a theological conversation partner today and the enormous influence of his thought in its unfinished character as a "system" that argues for the unsystematic — the experience of grace in the open freedom of history. Intelligent and loving freedom in its practical experience in history discovers its own limits and possibilities in nature and society, in the experience of grace. In graced freedom we can determine to respect and reverence these limits while not fearing to explore new possibilities. In so doing we can extend human freedom from the realm of interior Christian life into the natural, social, and political worlds of our increasingly interdependent global lives.

Rahner affirms that because of its essentially free and historical character, Christianity is intrinsically non-ideological, not bound to a system but open to the new in history. His extraordinary achievement, produced in the routine of a "monotonous" life, broke open the "ideology" of a lifeless Catholic theology in the fifties with a fresh and contemporary expression of Christian faith. His challenge to us is to continue the rigorous questioning in the ongoing renewal of a theology in service to its times.

MEETING THE DEMANDS OF RENEWAL

Lonergan's framework for the future

BERNARD F. SWAIN

NEWS OF Bernard Lonergan's death reached me, appropriately enough, not through the media but by word of mouth. I had already read the November 27 *Boston Globe* (missing the modest obituary on page 72) when two phone calls brought word that Lonergan had died. One call was from a Jesuit with whom I work, the other from a man who had studied with me under Lonergan at Harvard in 1971. Both had received phone calls themselves from others closer to the event.

I say "appropriately" because Lonergan was not a media star. He never achieved the celebrity of Küng, Schillebeeckx, Rahner, or liberation theologians. Like his death in Pickering, Ontario, Lonergan's career in Montreal, Rome, Toronto, Cambridge, and Boston was rather a quiet, in-house affair, so that his impact cannot be measured by usual standards. Compared to other major theological figures of the post-conciliar period, Lonergan was less prolific, less known to the general public, less read, and probably less understood. Yet the evidence of his influence is overwhelming: scores of doctoral theses on his work since 1970, two major symposia, annual Lonergan workshops at Boston College and elsewhere, Lonergan research centers in Santa Clara, Toronto, and Dublin, a special convocation for Lonergan (and Rahner) at the University of Chicago in 1974. If Lonergan's career had been in art, music, film, or theater, one would be tempted to explain the contrast between his relative lack of celebrity and his undoubtedly large and dedicated following by calling him a "cult figure."

I am reminded of my own introduction to the name "Lonergan." A Jesuit at Holy Cross piqued my curiosity by supporting his advice that I seek out Lonergan with the following fervent confession: "There are times I become quite discouraged with the state of the world, the church, and especially with the state of theology. I feel as though we've lost our bearings and aren't about to get them back. At such moments, there is only one remedy: I must return to my room and pick up Lonergan's *Insight*. I open it at random and read. Any section will do, just a few pages. Then I can sleep."

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I found this rather extravagant praise, yet I could not resist it: I began to read *Insight* to find out for myself. Since then I have learned that such profound attachment to Lonergan's work is quite common among those who know it well. To understand Lonergan's impact we must explain how such a deep, strong current could remain beneath the surface mainstream of public theological discourse and controversy.

ON HEARING OF Lonergan's death my first memory was of a discussion I had with another Lonergan student on the way to class one evening in 1971. We debated whether Rahner or Lonergan would, in the long run, have greater pastoral impact. He argued Rahner's case, and I Lonergan's — partly in defense of Lonergan, partly as devil's advocate against Rahner. I was not entirely comfortable with my position even then, and would be unlikely to defend it now. Yet it raised a point I have pondered all the years since: if it is obvious that Lonergan was, as John L. McKenzie called him, the "theologian's theologian," it is less obvious what difference his work made — or could make — to non-theologians. And since by "non-theologians" I mean all those who do not make theological scholarship their business — including most clergy, most Catholic seminary, college, and school graduates, most parishioners, and most lay people doing the church's work in the world — this point, though less obvious, is all the more important to assess. To pose this point another way: David Tracy has suggested that any theology may address one or more of three publics: academy, church, society. Lonergan's impact on the first is easy to document, but the intriguing question — and the thorniest point of comparison between, him and figures like Rahner, Schillebeeckx, and Küng — regards Lonergan's impact *beyond* the community of theological scholars.

I find it helpful to approach this question by first recognizing that the focus of Lonergan's career in theology was different from that of these other major figures. While they have developed *theology* as a way of promoting the renewal of the *church*, Lonergan developed *method* as a way of promoting the renewal of *theology*.

To be sure, others offered new approaches and made important contributions to theological method (Rahner's anthropocentric turn, Schillebeeckx's negative critique), but such contributions were the means, not the ends, of their work. They did not devote their whole careers to method. Instead, they wrote books on faith and its foundations, on the church and its institutions, on the sacraments and their ministers.

Lonergan, by contrast, spent his whole career developing a new approach to theology. Certainly he wrote theological texts (e.g., on the Trinity), especially when his teaching required it, but these were seldom the fruit of his method — rather, they prepared him for its mature formulation. Lonergan produced few works on theological issues of current pastoral concern: no books on Confirmation or prayer (like Rahner), on infallibility (like Küng), or on ministry (like Schillebeeckx). This has led some to discount Lonergan's importance — witness the critic who complained that "after watching Lonergan spend years sharpening his theological tools, I am impatient to see him cut something with them."

Such criticism, it seems to me, misses the whole point and focus of Lonergan's career, a career concerned not with the immediate and even urgent pastoral need for specific theological positions on specific issues facing the church, but with the long-term necessity of providing firmer foundations for the whole enterprise of theology. At a time when Vatican II focused the world's attention (and most theologians' energies) on the renewal of the church, Lonergan devoted his career to founding a theology that could meet the demands of that renewal.

In this sense one could make a sensible (if not probable) comparison with the liberation theologies. That movement, after all, sought not only "a theology of liberation" but also "the liberation of theology." Cornel West has noted how liberation theologians, perceiving theology as bankrupt, hoped to "breathe new life into a fading and faltering mode of intellectual reflection." This led to a double ambition for the impact of liberation theologies, which "were expected to both change the world and keep theology alive."

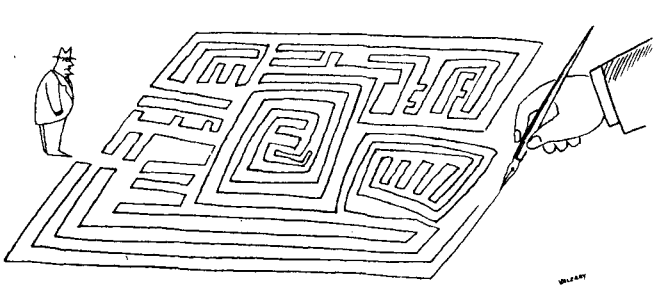
Lonergan did not, of course, share the liberation theologians' politics. His ambition was at once more conservative and more modest. Nonetheless, one aiming to name Lonergan's ambition could do worse than say "he sought to keep theology alive."

Lonergan himself clearly suffered, during his early career, because of the academic institutions and practices he inherited: "The situation I was in was hopelessly antiquated, but had not yet been demolished. . . . I taught theology for twenty-five years under impossible conditions." These conditions made it difficult not only to teach effectively but also to write creatively. Indeed, Lonergan himself found that most of the Latin theology he wrote early in his career was not "enduring" enough to bother translating into English.

Lonergan then turned his career to "keeping theology alive," developing and honing theological method not so much for his own use (his age and health made that unlikely in any case) as for the use of others.

Once we recognize that while other theologians constructed a "theology of renewal," Lonergan became a chief architect of the "renewal of theology," our sense of his career sharpens. We come to judge his overall impact by more complex standards: his *direct* effect on theology itself, and his *indirect* effect on the renewal of church and society.

Lonergan's direct effect on the enterprise of theology, at



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least in North America, is both profound and problematic. Lonergan's work has challenged a generation of students and scholars to care about the present health and future prospects of theology. This challenge heightened after 1971 with the long-awaited publication of *Method in Theology*, which proposed his framework for a more critical and collaborative approach to theology in the form of eight "functional specialties." Earlier, in his massive *Insight* (the "little book" that prepared for *Method*) Lonergan had developed his "cognitional theory." This theory claimed that all knowing follows a fixed, universal pattern of asking questions on a succession of levels: experience, understanding, judgment, and decision.

Method's first part ("Background," the densest writing in all Lonergan, each chapter really meriting its own book) proposed a universal model for any methodical investigation in any field, based on his cognitional theory. Called "transcendental method," this model supposed that all investigations are performed by people whose minds operate in conformity with a fixed pattern "presented by the mind itself."

Method's second part ("Foreground") applied this transcendental method to the specific field of theology. First, Lonergan divided theological investigation into two phases: the first reveals the current religious situation by putting theologians in touch with past traditions; in the second phase "the theologian, enlightened by the past, confronts the problems of the day." Second, Lonergan divided each phase into the four levels of cognitional theory, and called these "functional specialties": "The very structure of human inquiry results in four functional specialties, and since in theology there are two distinct phases we are led to eight functional specializations in theology."

For any issue under study, these functional specialties separate the successive stages in the process of theological investigation into distinct steps: (1) *research* examines all relevant data, especially the work of previous theologians; (2) *interpretation* ascertains what their writings meant; (3) *history* sets them in the context of theological and cultural development; (4) *dialectic* compares the results of different viewpoints; (5) *foundations* selects one viewpoint as the basic "horizon" for further work; (6) *doctrines* gives this viewpoint express formulation; (7) *systematics* relates this viewpoint to other theological issues touched by it; (8) *communications* aims at disseminating this viewpoint into the life of church and world.

In short, the functional specialties challenged theologians to arrange all their activities into "a patterned set of operations that will ensure their methodical interaction," yielding progressive and cumulative results.

On one level, this challenge has enjoyed astonishing success, evidenced by the massive response in theses, workshops, Festschrifts, research centers, newsletters, journals, and books on his work. Nearly all of it focuses on the very foundational and methodological concerns (and their implications across a wide range of issues) that were at the core of Lonergan's career.

On another level, however, Lonergan's success has been limited and even questionable. For his work proposed not just that others concern themselves with method in general, but that the academy adopt and develop some specific method — presumably his own. He did not regard his method as a minor or relative improvement on established methods, or as one among many competing methods. Rather, he claimed to be restoring to contemporary form and practice a method developed by generations of thinkers from Athanasius to Aquinas but subsequently lost. He further claimed to accomplish this restoration in the three cumulative steps I briefly outlined above: (1) his "cognitional theory" provided a normative account of the pattern of all human inquiry; (2) his "transcendental method" derived from cognitional theory a set of norms applicable to any intellectual discipline; (3) his "functional specialties" applied transcendental method to the specific case of theology in a way consistent with the norms already implicit in the practice of theology. His functional specialties were therefore both *descriptive* of what theology already is and *prescriptive* of what it should and must become; they were presented as the basic structure of a theological method which was not merely convenient or helpful, but even indispensable.

Here lies the problem. For many have applauded Lonergan's cognitional theory, and even his transcendental method, while regarding the functional specialties as options they could take or leave. But Lonergan regarded his method as something not optional but normative; he viewed his challenge, in fact, rather like Pascal's wager: if he is right about cognitional

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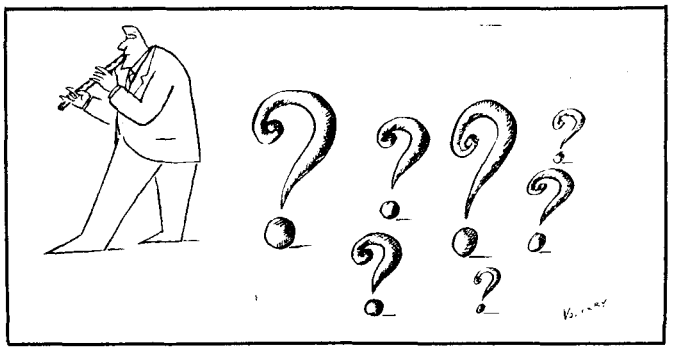

theory, transcendental method, and the functional specialties, then the future success of theology as a public and collaborative discipline hangs on employing his method or something like it. Clearly Lonergan intended, hoped, even expected, that people would use his method to reorganize the whole theological enterprise. In short, the ego beneath Lonergan's shy and sometimes diffident exterior aimed not only to pose the problem of theological method but to provide the solution as well.

My impression (a part-time academic's, subject to correction) is that the importance of Lonergan's work on the problem of method is widely accepted, but his proffered solution is not (except among the growing minority of "Lonerganians"). Is this simply because the jury is still out on Lonergan's proposed method? Or because of certain misconceptions about it? Or because of some fundamental obstacles to acceptance — whether flaws in the method or biases within the theological community? Whatever the reasons, this limited acceptance bids us ask whether (as the *Lonergan Studies Newsletter* put it) "the influence of the Lonergan movement will spread beyond its own circle." If not, the long-term risk is that Lonergan's work might succeed, not in reorganizing the theological enterprise, but merely in establishing yet another school of theology.

LONERGAN'S INDIRECT effect on pastoral life does not surface where one might first expect it: among seminary students and graduates. Unfortunately, *Method in Theology* has often proved to be one of those books (rather like Hammarskjold's *Markings* in more popular circles in the mid-1960s) which everyone knows and speaks of but few have actually read and even fewer understand. This is not surprising, for despite his clarity of style Lonergan is notoriously difficult for most readers, due largely to the abstractness of his concerns combined with the technicality of his language. But the fact remains that a little Lonergan is a dangerous thing, and widespread misconceptions persist — especially the notion that Lonergan is not relevant to the pastoral concerns of the present generation.

Instead, Lonergan's pastoral impact takes two quite different forms. The first is in the growing literature exploring the relevance of Lonergan's foundational concerns to practical issues. To cite a few examples, there are: Matthew Lamb writing on theory, praxis, and social transformation; Marc Smith, J.W. Sullivan, Paul Robb, Mary Boys, and Thomas Groome on conversion; Daniel Helminiak and William Johnston on spirituality. Over time, such writing will undoubtedly produce pastoral benefits already implicit in Lonergan's work.

A more immediate effect has surfaced, especially since 1980, in the form of "theological reflection." Originally developed as a component of seminary field education programs, "theological reflection in ministry" is emerging as a core course in ministry training curricula such as the Doctor of Ministry Program at St. Mary's Seminary, Baltimore, the Lay Ministry Training Institute in Boston, and the Rhode Island School for Deacons. Built on Lonergan-influenced texts and perspectives, such as the Whiteheads' *Method in Ministry*, Edward Braxton's *Wisdom Community*, and David Tracy's *Blessed Rage for Order*, these courses present theology as a way of thinking, a skill, a tool for ministry, instead of a bookbound body of knowledge. Using cases from their own pastoral experience, students learn the process of mediating tradition and culture (proposed by Lonergan's functional specialties) as a practical task for ministers. Many have created church-based projects applying this process to team-building in pastoral staffs, curriculum design in catechetical programs, goal-setting in parish councils, planning and development in diocesan agencies.

This work yields three practical effects: First, the abstractions of Lonergan's method take practical form — as when students study the functional specialty "dialectic," then

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employ it to build consensus around parish priorities. Second, the experience liberates students (especially seminary graduates) from feeling, like Graham Greene's Msgr. Quixote, that theological training yields no more than "a few tattered volumes of a theological kind, the relics of his studies." Instead, students realize their prior study can now be mobilized to make them more effective in ministry. Third, this process leads students to train others (especially parishioners) in theological reflection, thus renewing the experience and function of theology at the very foundation of local church life. Theology becomes a means of personal formation, a source of mutual support among ministers, and a tool for building consensus within church communities. The reports of these projects indicate that such pastoral application of "a more critical and collaborative" approach to theology promotes a more confident clergy, a more responsive and powerful laity, better lay-clergy relations, and more dynamic relations between parish life and society.

Such claims may seem extravagant, and they are admittedly small in number and local in scale — but they nonetheless suggest the enormous potential for pastoral development latent in Lonergan's work.

Lonergan has directly inspired this generation of scholars to focus on the problem of method; he may yet have the indirect effect of enabling the next generation of pastoral ministers to make theology as integral to pastoral life as Lonergan himself always expected it to be.

Screen

BIRDY FLIES

SEASON OF DISAPPOINTMENTS

WHERE ARE the films of yesteryear? I don't mean the 1930s or 1940s, or even the first wave of European films to seize a wide American audience twenty years ago — the first imports of Bergman, Fellini, Bunuel, or Truffaut. No, the films I long for are the releases of Christmas 1982, when, within the space of a few short weeks, *Tootsie, Das Boot, Sophie's Choice, The Verdict,* and *Gandhi* all hit the screen. Each of these films was flawed, to be sure, but each towers in intellectual caliber and emotional intensity above the "serious" releases this last December. And by "serious," I don't mean the "vehicles" that we can expect from "superstars" like Eddie Murphy, Goldie Hawn, or Dudley Moore, hungry for our money each holiday season. No, I am speaking of movies that should mean more — *Mass Appeal, Mrs. Soffel, Birdy, A Passage to India,* and *1984* — all but one of which left me with a vast ho-ho-hum (or was it bah, humbug?). Perhaps after a year at this column, I have merely become constitutionally cautious about canonizations, but this group of three spunky American tales and two classy British imports struck me as distinctively "un-great."

The exception is *Birdy*, a flawed but potent tale of friendship, war, and madness. The film has a no-name cast but a weirdly beautiful quality: what can you say about a story whose hero thinks he's a bird and, after awhile, has you hooked on his lunatic poetry? The title character is a youth confined to a veterans' hospital after some harrowing combat in Vietnam; he's gone, well, *birdy*, refusing to speak, "walking" in a bent, pigeon-like strut, perching on his bed, and cocking his head to the side like an inquisitive parrot. To his rescue comes fellow veteran and boyhood friend Alphonso Columbata, who tries to penetrate his dementia by re-creating their youthful adventures before the war. "A coupla crazy Philly kids," Al defensively describes himself and Birdy to a malignant doctor, but then, in flashback, reveals the secret: Birdy always had it in him so to speak, his whole adolescence being devoted to raising birds and fantasies of flight.

Birdy is tough but inspirational: despite potential for sentimentality, the action and tone rarely wallow. The screenplay and editing, under the guidance of director Alan Parker (of *Shoot the Moon*), are steadily crisp; they have to be to make the flashbacks between hospital present and Philadelphia past work to advantage. But what makes *Birdy* particularly compelling is the sensitive and mostly silent acting of Matthew Modine in the title role and the forceful, at times vulgar, volubility of Nicholas Cage as Al. These are two birds who shouldn't flock together but whose cockeyed friendship makes *Birdy* one of the most believable, unsaccharine films about comradeship and growing up in quite some time.

The strength of the film also derives from its long pedigree: based on a novel by William Wharton, *Birdy* is part of a whole tradition of mad Quixotes and their roughneck Sancho Panzas, both with beautiful lessons to teach the world. Growing up, Al is interested in girls and weightlifting; Birdy disdains girls and lifts weights only to learn to fly — a project he puts into effect once by hair-raising accident and once by wacko design. Al gets hooked into Birdy's adventures despite himself, while Birdy, except for Al, gradually retreats into his avian world, focusing particularly on one cute parakeet, about whom he develops some fond obsessions. In its middle, the film almost enters the animal point of view with some remarkable footage of the parakeet's brood being born, then a cat stalking her and nearly gobbling her up despite Birdy's efforts. Disney Studios would never touch this film, but it says more about animals and reverence for life than reels of simpering cartoons.

Al's narration and presence keep the tone of *Birdy* honest. With half his face bandaged from battle wounds and his jaw wired against dislocation — like a phantom from some black comic opera — Al recalls not just the war but the environment where he and Birdy matured — slums, industrial wastelands, garbage dumps, and, worst, a slaughterhouse where they took stray dogs until they saw the scam.

What gives this grisly business special power, moreover, is the film's production design and vivid re-creation of sixties' time and place. Director Parker also found an old veterans'

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hospital that effectively serves to revitalize what might otherwise be counter-cultural clichés marring the plot. As Al reminisces in Birdy's cell, light flows over the pair from a high window covered with wire mesh suggesting a cage, and making outside seem symbolic of freedom. But gradually the window becomes ambiguous: inside seems *calmer*, the window like that of a gothic cathedral, the pair like holy statues. As Al talks on about "outside," you long to come back inside, a refuge from the world's madness.

Birdy thus manipulates an old motif: the sane are within the asylums' walls (see, for example, the Vietnam era classic about World War I, *King of Hearts*). But here the worn theme is enforced *visually*: it's Vermeer inside, van Gogh out. Although this makes the close of *Birdy* something of a muddle, it also accounts for its periodically sublime power.

MASS APPEAL is supposed to be a pun — about a priest who uses Masses to make appeals for love — but unfortunately the title also suggests a rhyme with "crass." The film is a long way from *The Bells of St. Mary's*, but it still gives us a Hollywood church, after the deluge.

The story is simple, but might have been compelling: a young troublesome seminarian deacon (Zeljko Ivanek), filled with ideals and restless energy, is apprenticed to an older priest (Jack Lemmon) to give him some down-to-earth, on-the-job training in a rich suburban parish. The deacon has little social sense (he has not yet heard the famous proverb about catching more flies with honey than with vinegar). The older priest, on the other hand, survives not just on honeyed sermons but on wine and roses, too, warming his insides with whiskey while winning his audience's applause. The parishioners love him and forgive his peccadillos; as one comments to the pastor after the seminarian's first harsh, hectoring sermon, "I come to this church because of you; I don't come to be preached at."

The screenplay is consistently tart, but unfortunately superficial. For example, when "Catholic guilt" is raised, Lemmon quickly cracks, "It's Catholic all right, but Jews invented it and Protestants perfected it" — good for a laugh, but an example of the way *Mass Appeal* reduces religious themes to the level of TV sitcom. Playwright Bill Davis, who adapted his play to the screen, is so hot after one-liners that he forgets his liturgy: in a comment *not* meant ironically, Lemmon instructs his deacon, "It's no accident the collection comes after the sermon. It's like a Nielsen rating." Mistakenly, I thought it had something to do with the Offertory.

Worse, the film won't delve into the serious issues it raises. The deacon, for example, first shows up at one of Lemmon's "dialog sermons" — a sort of Phil Donahue does Augustine. Challenging Lemmon on the issue of women priests, Ivanek mentions the large number of holy women around Jesus, especially Mary Magdalene and her close encounter with Christ at the tomb. Briefly, I thought *Mass Appeal* might cut to the bone and examine something. Instead, it settles for sexual titillation; the deacon not only defends two other seminarians expelled for suspected homosexuality, but brings suspicions on himself. What follows is mostly soap opera: Ivanek's intelligence gives way to shrill petulance; instead of exploring some difficult issues, *Mass Appeal* settles on Charles Durning's mugging monsignor as a handy villain.

But the greatest disappointment in the film involves Jack Lemmon. Lemmon is no longer believable in certain roles because of overexposure. Of late, Lemmon has made a career of playing men caught in the middle (*The China Syndrome*, or *Missing*): an ordinary guy who likes his comforts but feels the pull of contrary ideals. Lemmon does this so well that it's hard to separate actor and role anymore, and therefore hard to accept *this* as a new story. His gestures have become so predictable — the hand-wringing, the nervous cringe, the evasive eyes, a male parallel to Meryl Streep's memorized nervousness. He's miscast, in effect, by being too well cast.

The screenplay's refusal to delve also hinders him in his role. One terrible example occurs near the close of *Mass Appeal*, when Lemmon visits Ivanek in his room as he packs to leave, and the deacon forces him to confront the semi-vaudeville that he made of his vocation. Lemmon sits on a bed and starts to weep at his shallow, empty life, and for a moment we view the grand canyon of loneliness in his heart. But the filmmakers won't let the emotion rest: some horseplay follows to distract us from the depths. It's a sad refusal to look, not only at failure or fakery, but at the fortitude, that gift of the Spirit, that must hearten priests in their moments of doubt. In refusing to look at the heart of struggling mediocrity, *Mass Appeal* attains it.

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Robert J. Egan

SOMEDAY we will have in English a good one-volume history of Catholic theology in this century. It will have a dramatic story to tell. Until then we are all, intellectually and pastorally, a little in the dark about what has been happening to us. All of us have lived through this history, which affected the catechisms we used, the devotions we practiced, the sermons we heard, the way we answered certain kinds of questions. Many of us know bits and pieces of this history. But few of us have a clear sense of where these ideas and images came from. It is difficult for us to develop among ourselves a shared understanding of the profound renewal of Catholic theology that has happened in the last forty years.

This revolutionary change of mind in the church has affected everything about theology — its foundations, its motives, its methods and justifications, its relationship to urgent human problems — of war, poverty, hunger, and oppression. Questions have been raised about everything. It is as though the entire edifice of faith had to be disassembled and relocated. Several different specialized disciplines, as well as every contemporary school of philosophy, have been brought into the conversation. This is hard even for professional theologians to keep track of. For the average Catholic who has lived through these changes it can seem very bewildering.

In the years since the Second Vatican Council, several American Catholics have made outstanding contributions to this wide-ranging conversation about theological foundations and methodology. Some of the most distinguished work of this kind has come from Francis Schüssler Fiorenza, associate professor of theology at Catholic University and currently president-elect of the Catholic Theological Society of America. In a series of articles, introductory essays, and major addresses, he has explored many of the most hotly contested points in contemporary theology with clarity, modesty, and unusual historical erudition. He has emerged as one of the most compelling Catholic advocates of a political theology. But until now he has not been widely known outside of professional circles. Now, with the publication of *Foundational Theology,* his work will come to the attention of a wider audience.

This is an important and original book. It is essentially a book about "fundamental theology," and the three major issues of traditional fundamental theology: the resurrection of Jesus, the founding of the church, and the mission of the church. In this traditional theology the Resurrection was not viewed as an object of faith, but as an ascertainable fact that grounded faith. The institution of the church of Jesus was not a matter of belief but an historical fact that could be proved. Finally, the purpose and mission of the church was conceived as wholly supernatural and spiritual. These attitudes and strategies of argument are familiar to many of us from youthful encounters with them. They produced a kind of Catholic that put a lot of stock in rational arguments and confident facial expressions. They also involved a certain "picture" of how things happened in the life of Jesus and the earliest years of the church. Various developments in biblical and historical studies, and various kinds of criticism, have leveled this traditional fundamental theology. It is no longer possible to imagine the church's origins in the same way.

Fiorenza's book is divided into four parts: the first about the resurrection of Jesus; the second about the foundation of the church; the third about the mission of the church; and the fourth about the nature and method of foundational theology. In each part he begins with an historical investigation, then surveys current options, and finally makes a constructive proposal of his own. He describes his own method as a "reconstructive hermeneutic" with three phases: a reconstructive interpretation of the Christian tradition or of a Christian belief, an analysis of the "retroductive" warrants in support of that tradition or belief, and a discussion of relevant "background theories." "Each of these," he says, "must be brought into critical and reflective equilibrium with the others since they may not only support but also critique and modify each other." This sensible and useful suggestion is clearly explained in the chapters on fundamental theology which Fiorenza, following the advice "of several readers," has placed at the end of his book rather than at the beginning. I think this was a mistake, and many readers may want to begin with Part Four, to clarify certain terms, and get a clear view of the structure of inquiry that is involved.

Each chapter surveys a broad range of theological literature. Readers will find serious and sustained critical reflection on the theology of Karl Rahner, the hermeneutic theory of Hans-Georg Gadamer, the method of correlation common to David Tracy, Edward Schillebeeckx, Langdon Gilkey, Schubert Ogden, and others. To each major topic Fiorenza brings an enlightening precision of language and an imaginative use of hermeneutic theory. In addition, readers will find new resources for "picturing" the founding events of Christianity, new ways of thinking about Jesus and the church. Sooner or later we are going to have to face this and talk about it: How are we to imagine the relationship between Jesus and the church? This was one of the main issues raised by Thomas Sheehan's recent piece in the *New York Review of Books* that caused such a spirited response in *Commonweal* and elsewhere. In the first two parts of this book readers may discover how

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Sheehan's questions might be answered from the vantage point of Catholic faith.

Different readers will find different things to admire and argue about in this book. The discussion of the founding of the church has significant implications for our understanding of church order and the meaning of ordained ministries, of the character and appropriate exercise of authority in the church, and of the way the purpose of the church may be disclosed in history. For me the heart of the book is in the superb constructive proposal Fiorenza makes on the foundation of the church, and his masterful argument on the church's mission. I think it would not be an exaggeration to say that the major contribution of this book will be its analysis of what is meant by ecclesial *mission*. Anyone perplexed by the current conversation about religion and politics, anyone who feels that our bishops' recent involvement with the issues of nuclear weapons and strategic policy, and of Catholic social teaching and economic justice, is a good and important thing for them to be doing, but who doubts that this involvement has yet found adequate theological expression, anyone wondering how a concern for suffering people and a love of justice may be more intelligently related to the foundations and methods of theology, anyone in this situation would want to read and think about this book.

Even today the proper "supernatural" purpose of the church is set over against its social and political ministry, as though "the spiritual" were something that could be contrasted with feeding the hungry, liberating the captive, loving the neighbor. Fiorenza examines this dichotomous model and three theological strategies that have been developed to qualify it. These theologies see the church's involvement in social activities through the categories of "substitutive mission," "unofficial mission," and "partial mission." Fiorenza's critique of these categories should be required reading in all seminaries, rectories, and chancery offices. An adequate theology, in Fiorenza's judgment, will have to "show why care for the sick and poor and why education have always been integral to the church's mission," and why today the same reasons demand a social and political mission that is central to the religious identity of the church.

A basic rule can be proposed: the more the social or political ministry of the church is related to Christianity's interpretive and practical function as a religion to exhibit and to proclaim Jesus as the power and wisdom of the universe, the more constitutive, essential, and distinctive this ministry is.

Different readers will want to make different suggestions. For myself the tasks of foundational theology must somehow be connected more directly to the ordinary life experience of believers, to our own stories of faith and struggle, and our own search for holiness. I would place more emphasis on the need for a "hermeneutic of suspicion" in our retrieval of traditions and beliefs, and on personal spirituality as a factor in arriving at an understanding of Christian faith. But this is a rich and strongly writ-

(Continued on page 56)

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Religious booknotes

Conversing with the Bible

Mary Gerhart

WHAT does it mean to interpret the Bible in an age that is particularly conscious of its own historicity? For the authors of the books reviewed here, it means to articulate one's own sense of history and one's own premises on how to proceed.

In *The Churches the Apostles Left Behind*, Raymond E. Brown designates the last one-third of the first century — when most of the Christian Testament was being written — as the "sub-Apostolic Period." During this period, the question of whether or not the Christian communities would survive gradually superseded the question of how to be faithful to the memory of the Apostles. Brown's interpretive principle is that the "positive emphasis [of a text] is [best] applied as an answer to a specific question" — in this case, as different answers by each of seven sub-apostolic witnesses to the question of survival after the first-generation "apostolic guides or heroes" had died. Brown systematically inquires into the strengths and weaknesses of the "answer" each text can be construed to make. He is also concerned with what the twentieth century reader does with the revelation of the differences among the answers.

The Churches the Apostles Left Behind, by Raymond E. Brown, Paulist Press, $8.95, $4.95 paper, 156 pp.

A Short History of the Interpretation of the Bible, by Robert M. Grant with David Tracy (second edition, revised and enlarged), Fortress Press, $10.95 paper, 213 pp.

A Short History of the Interpretation of the Bible has a noteworthy history of its own. The book was originally published in 1948 by Robert M. Grant as *The Bible in the Church*, and was reissued under the present title in 1963. Enlarged in this 1984 edition by the addition of three chapters by David Tracy, the book represents the kind of collaboration that one wishes could go on all the time. Here, in other words, the interdependence of two specializations (biblical and philosophical theology) is made explicit in both theory and in reflection on scriptures. Three-quarters of the text is historical-biblical theology (Grant). The concluding fourth is interpretation theory, with the last chapter offering a "prospect and retrospect" for theological interpretation of the scriptures in the church (Tracy). Such interpretation would be informed by a hermeneutics of both suspicion and retrieval and would enlist any explanatory methods helpful to a theological understanding of the text.

Susan A. Handelman's *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory* is a first of its kind. In her preface, Handelman writes that she is not a structuralist nor a "member of any one of the contemporary 'hermeneutical mafias.' " She describes her book, which is an attempt to retrieve the rabbinic view of language, as a "kind of midrash." Her thesis is that the Greeks caused a disjunction between word and being. This disjunction in turn gave rise to an instrumentalist understanding of language, an understanding which has dominated Western culture ever since. For the rabbis, however, Handelman claims that the primary reality was linguistic. For them, as for their successors — Freud, Lacan, Derrida, and Bloom — word and thing, speech and thought, discourse and thought, constitute an original unity. Handelman intends to deal with differences rather than similarities. Although her book is polemical, the questions she raises about the philosophical origins of rabbinic interpretive methods, of deconstructionism and, by implication, of other literary theories as well, call for further consideration.

The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory, by Susan A. Handelman, State University of New York Press, 1982, $39.00 cloth, $13.95 paper, 167 pp.

In his *In Fragments: The Aphorisms of Jesus*, John Dominic Crossan occasionally alludes to a second volume, to follow this, his first book-length foray into the aphorisms, or non-narrative "sayings," of Jesus. Nevertheless, this book "makes a proper beginning." Crossan is not concerned with the question of the original version of the text as he was in his earliest work on parable. Here the "problem of the historical Jesus" has translated itself into the "problem of the hermeneutical Jesus." With a few well-chosen, salient comparisons between secular and biblical aphorisms, Crossan develops his model carefully and selectively on a "data base" of 133 aphorisms in Mark and Q, together with their independent versions anywhere else and their dependent versions in Matthew and Luke. This is a ground-breaking piece of work — a solid piece of scholarship that sets up a generic model for subsequent studies. The value of the model is most clearly seen in the last chapter where Crossan distinguishes between "hermeneutic power" and "mimetic power." With

In Fragments: The Aphorisms of Jesus, by John Dominic Crossan, Harper & Row, $24.95, 389 pp.

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the latter term Crossan refers to the "aphorism's power of provoking others to create aphorisms for themselves."

The Bible in American Education: from Source Book to Textbook, edited by David L. Barr and Nicholas Piediscalzi, is the fifth of six publications in the Society of Biblical Literature centennial series on the Bible in American culture. W. Clark Gilpin's erudite introductory account of the Bible in colonial education is followed by five studies (biblical images in nineteenth-century schoolbooks, the Bible and private schools, the Bible and Sunday School, the Bible in higher education, and the changing role of the Bible in Protestant education to 1920). The last essay provides a summary of the juridical and pedagogical status of the Bible in public education today. From the wealth of information in this book, other books could be written. There is also a sad irony in the passing of the Bible as a potential source of consensus to a major focus of dissent.

The Bible in American Education, ed. by David L. Barr and Nicholas Piediscalzi, Fortress Press/Scholars Press, $12.95 cloth, 204 pp.

Job & Jonah: Questioning the Hidden God, by Bruce Vawter, Paulist Press, $4.95, 126 pp.

Citing the attempt of Goethe's Student (in *Faust*) to "try theology" and Mephisto's advice to "stick to the verbal text," Bruce Vawter introduces his literary and theological study, *Job & Jonah: Questioning the Hidden God*, by calling attention to those two major impulses which are experienced by any reader of a biblical text. Vawter also implies a hermeneutic when he notices that these two books function as "minority reports filed against the dominant religious orthodoxy" of postexilic Judaism. Vawter wishes to identify with those who search the scriptures "for a summons to reexamine their premises" rather than with those who look "for confirmation of their premises." He is awestruck at the unreflective confidence of many who claim to know the designs of God by means of the scriptures — confidence which, he notices, "makes the claims of the Roman Pontiff seem rather timid by comparison." Just which contemporary minority positions or which "Bible-Christians" Vawter has in mind, he does not say. He is, nevertheless a shrewd comparative reader and elicits striking insights from well-worn texts.

Meanings: The Bible as Document and as Guide, by Krister Stendahl, Fortress Press, $14.95 paper, 244 pp.

A collection of seventeen essays, written over thirty years, Krister Stendahl's *Meanings: The Bible as Document and as Guide* is also a self-conscious recollection of change of mind and method. Stendahl writes in his preface, for example, "It . . . hits me hard that I have thought of myself as sensitive to the question of inclusive language. . . . Now I see that inclusive language did not enter my consciousness until I was awakened by the women of the Harvard Divinity School in the 1970s." Although sixteen of the essays were published elsewhere and are here unrevised, headnotes reconstruct the original context of the composition of each. These headnotes give evidence of Stendahl's efforts to be ecumenical. In "The Sermon on the Mount and Third Nephi in the Book of Mormon," for example, he regards the "laws of creative interpretation by which we analyze material from the first and second Christian centuries" as being "significantly elucidated by works like the Book of Mormon or by other writings of revelatory character: Swedenborgian, Christian Science . . . ." In this essay, Stendahl attempts to do an exegesis of the Book of Mormon. The headnotes also often reveal the author in the act of gaining insight. For example, in the note preceding "Hate, Nonretaliation, and Love: Coals of Fire," he observes that "it was not until the last moment of writing that it dawned on me that love and nonretaliation may not be the same thing." This kind of honesty makes explicit the hermeneutical bent of the whole.

Each of these books is both an expectation and a realization of what it means to converse with the biblical text. In turn, their readers are led to ask critical questions of the books, of the Bible, and of themselves.

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ten book, and even disagreeing with it is instructive. A wide and thoughtful discussion of this book among American Catholics would advance our understanding of ourselves, our purposes, our institutions, and our possibilities.

On the deconstructive margin

ERRING:

A POSTMODERN A/THEOLOGY

Mark C. Taylor

University of Chicago, $20, 219 pp.

Marilyn Chapin Massey

ERRING, A POSTMODERN A/THEOLOGY is an interesting and clear introduction of the philosophy of deconstruction into the field of Christian theology. The term "postmodern" in the title refers to the multifaceted European intellectual movement that criticizes the belief in the Man of modern humanism and the sociopolitical results of that belief. A brief rehearsal of the intellectual path to postmodernism can set the context for *Erring*.

The tenet of postmodern is: Man is dead. This Man is the autonomous and atheistic humanity of modernity which, alone, without a transcendent creator God, was believed to both shape and be shaped by the world. In order to discover the fundamental structures of historical existence by which and through which Man could be the creator, modern humanity engaged in a searing self-examination, principally in the social sciences. In the course of this examination, language emerged as the paradigm of the sought-after structure. But the study of language or systems of Man's created cultural signs did not yield the certainty of a basic structure or an *a priori* beyond the temporal, relative, and material nature of signs. On the contrary, it led to the realization that no sign can be tied down and that all meanings and human purposes are a result of an infinite play of signs. It revealed that Man had no stable structure, no logos, no center, no self-identity. In fact, it proved that Man, like God before him, is dead.

Deconstruction, a postmodern philosophical movement led by Jacques Derrida, attacks the Man of modern humanism by questioning the classical Western philosophical conception of truth that bequeathed the illusion of self-identity and logocentric creation to him in the first place. In *Erring* Taylor focuses on the implications of Derrida's philosophy of deconstruction for the interpretation of traditional Western theism. Clearly there are profound implications because the premises of Western theism are, in fact, the objects of deconstruction's criticism of philosophy. Deconstruction attacks the assumption that truth and meaning are guaranteed by the existence beyond all the signs of language of that which is signified. By showing that this purportedly transcendental signified is never without its sign, deconstruction gives a fresh interpretation to the dualities that characterize the Western philosophical tradition. Like signified and sign, dualities (above all, presence and absence) are shown to be terms necessary to and implicated in one another and not simple opposites. Put over-simply, for deconstruction, the model for truth ceases to be the spoken word, which claims to fully represent thought as the presence of pure intention, and becomes writing, a mark, which is also an absence and an error.

Taylor shows that deconstruction's transcendental signified is the one self-conscious God of traditional Western belief. This monotheistic God creates the world through the logos and providentially guides it to its end through saving acts in history. The book of Scripture records the beginning, middle, and end of this history. Taylor forms what he calls his a/theology, one written between belief and unbelief on the margin of theology, around a deconstructive interpretation of four interrelated concepts of classical theism—God, self, history, and book. Following Derrida's double gesture of deconstruction, in the first part of his text, "Deconstructing Theology,"

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he demonstrates the inner contradictions in the traditional understanding of these concepts in order to show how they subvert themselves. Most important is the subversion or death of God effected by the rise of his opposite, Man, to claim the power to create the world. In the second part, "Deconstructive A/theology" he attempts to reformulate these concepts in the terminology of deconstruction. Here God becomes writing, self becomes trace, history becomes erring, and book becomes text. All of these terms in different ways refer to the infinite play of signs. The new religious imagination that Taylor finds made possible by deconstruction displaces the traditional Western theological system in the direction of what has been thought of as an Eastern spirituality, a willing loss of the self in a maze or infinitely fluid network of possibilities.

Taylor defines the word "erring" from his title as a "wandering, roaming; deviating from the right or intended course; missing the mark." Nonetheless, *Erring* is more lucid than many treatments of deconstruction because Taylor explains it in terms of the philosophy of Hegel with which many contemporary American theologians are familiar. For example, staying very close to Hegel's treatment of the dialectic of master and slave and his analyses of sense perception and force in the *Phenomenology*, Taylor writes especially fascinating and significant chapters on the concept of the self. Along with Derrida, he charts the Hegelian course through Nietzsche and even broadens this course through his own deep understanding of Kierkegaard.

This is a fine philosophical work and it can only be faulted (as a true deconstructionists would want it to be) for the margins it did not trace. One margin Taylor along with Derrida misses is the one between Hegel and Marx that leads into the thick of the sociopolitical dimensions of postmodernism and crosses the lines of the marginal theologies written by those who have experienced modernity's most intense dominations.

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Gerard S. Sloyan

THESE BOOKS are the second and third volumes of a trilogy, *Choices* having been written for college students and *Liberal Judaism* to "bridge the gap between the academic and lay levels of thinking about Judaism." The first in the series had been *Understanding Judaism*, for teenagers. Rabbi Borowitz is Professor of Jewish Religious Thought at Hebrew Union College — Jewish Institute of Religion in New York and the founding editor of *Sh'ma, A Journal of Jewish Responsibility*. He is of the Reform tradition which was brought to these shores in the mid-nineteenth century and is most identified with the Bohemia-born Isaac Meyer Wise, founder of Hebrew Union College in Cincinnati, Borowitz's parent institution.

Borowitz's "liberal" stance may not be that of all in his Union of Hebrew congregations. It turns out to be unabashedly theist: not the "religion of reason" of Hermann Cohen (d. 1918) nor the ethical monotheism of Leo Baeck (d. 1965) but a religion at whose center stands a creator God who called Abraham and his progeny to be a peculiar people, then Moses to give this people the gift of adherence to law. Borowitz's liberalism puts him in the camp of those who study the Hebrew Scriptures critically (i.e., in a historical context), finding there a God who "speaks" to Israel through this people's determining what its God requires of them. Borowitz sits lightly on the 613 precepts the rabbis mysteriously teased out of the Mosaic books. Yet he is sufficiently *halachic* (i.e., commandment-oriented) to hold for the normative status of oral and written law — Mishnah and Talmud — as expository of Torah, Prophets, and Writings. Paradoxically, he finds the books of the prophets which he puts in the traditional second rank to be especially relevant to liberal Judaism, a situation which did not hold before the Napoleonic Emancipation. In his devotion to the prophetic teachers who focused on "ethics, society, individuals, change, and ultimate goals," Borowitz resembles Abraham Joshua Heschel (d. 1972), whose thought he summarizes in *Choices*.

Borowitz's liberal stance means that he is a protagonist of the Jewish state who is convinced it does not define his Jewishness, a deplorer of the Holocaust who has no way of knowing if it was the greatest of human evils or unique in its decision to eliminate a people for its peoplehood, and a Jew who thinks that since the early seventies American Jews have been turning their backs in numbers on a century of naive capitulations to science and modernity. Their new selective adherence to symbols of their Jewishness springs from the autonomy that characterizes them, in opposition to a heteronomy of regulations rooted in human tradition. Borowitz finds this spirit praiseworthy — not as an independence of God but as a response to the challenge issued them by the God who ultimately defines them as Jewish. As a correlate of the latter conviction the Reform thinker rules out their ethnicity, "civilization," or millennia of suffering as that which defines their Jewishness. While lauding the courageous election of what is ethically right for humanity as the heart of Judaism, he is likely to balance it with the fittingness of traditional Jewish piety. He believes, for example, in the necessity of prayer.

Choices is the more ambitious book of the two. It summarizes by way of paraphrase, seldom exact quotation and never citation, the neo-Kantianism of Hermann

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Cohen, the religious consciousness of Leo Baeck, Zionism (Herzl, Ahad Ha-Am), and the naturalism of Reconstructionism's founder Mordecai Kaplan. Chapters on the existentialist thought of Rosenzweig, Buber, and Heschel follow; then the theorists of the Holocaust, and modern orthodoxy as represented by Joseph B. Soloveitchik. Borowitz is admirably fair in his presentations. When he appends critiques he does so as one who does not consider himself superior to those with whom he differs. The net effect, unfortunately, is bland, in the manner of a textbook on the history of ideas. The volume comes to life only in a chapter on personal autonomy as the sole means of defining authentic modern Judaism. But to assert this autonomy as if it were self-evident or self-validating "seems only the dogmatic convulsion of an outdated liberalism." Postmodern liberal Jewish thought must live in a dynamic balance of tradition (not subservience to truth derived from the culture, nor the sacrifice of personal decision to the Torah) and autonomy. If this is to be achieved, Borowitz maintains, a dialectical Jewish theology must be created.

The longer book *Liberal Judaism* is more successful both pedagogically and in substance. Here the author is teaching on his own authority and is not constricted by the views of others. In easy, almost leisurely fashion, he traces Jewish history from biblical to modern times, dealing with great matters along the way like God and the power of evil, the uses of freedom, life after death, and ritual as humanity's reaching for the holy. The exposition is patient, clear, and — remarkable in this genre — only mildly anti-Christian. Most valuably for Jews and outsiders alike, it interweaves Talmudic lore in a way calculated to make that thicket of riches attractively available. Conservative and Reconstructionist Jews are well served by this Reform teacher. Some of the Orthodox may see their worst suspicions of infidelity to *halacha* outside the camp confirmed.

Liberal Judaism, abetted by its modest price, would serve the reading or study needs of Christians admirably, especially those resting on a Buber or Heschel plateau. Borowitz courageously spells out the real article: a community that has lived complacently with secularism — as Christianity seems fated next to do — and is painfully, ruefully progressing toward a livable faith.

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HUMAN LIFE

A Biblical Perspective for Bioethics

J. Robert Nelson

Fortress Press. $10.95, 194 pp.

Albert C. Outler

THE MULTITUDES who have read Karl Barth's *Church Dogmatics*, III, 2 will already have the general drift of *Human Life* in mind — save for Barth's bold Christomonism and Nelson's impressive expertise in current bioethics. This is not to say that Nelson is a "Barthian" (his doctorate is from Zurich under Emil Brunner in ecclesiology) but rather that he stands in that distinctive tradition

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> *For the first time in two millennia, the average Jew is not observant. In other periods sinners were social deviants; today that is true of those who seek to be faithful to tradition. Ironically, the ideals of classic Judaism must be defended against the disinterest of the average Jew.*
>
> —Eugene B. Borowitz
> *Liberal Judaism*

of biblical anthropology that Barth strove so mightily to rehabilitate. By the same token, however, one can now read *Human Life*, without having read Barth, and get a compact, updated version of the neo-orthodox tradition: of the human as God's special creation, a psychophysical unity mirroring God's image — rooted in nature but oriented toward the divine. Here, then, is a distinguished theologian (Fellow of the American Academy of Arts and Sciences) willing to brave the obloquy of appearing old-fashioned, with only his obvious up-to-dateness in modern biology and genetics as compensation. The result is an interesting exercise in *aggiornamento* in much the same sense as what John XXIII encouraged us to dare.

To his analysis of the new aspects of perennial problems in Christian anthropology, Nelson brings a rich ecumenical experience. His career began as general secretary of Faith and Order back in its glory days. This was followed by a deanship in "the old South" where he had to lay his job on the line for conscience's sake in a civil rights case (he lost the job but won the moral victory). Then followed a teaching stint in India and a year as lecturer at the Gregorianum — all before settling into his present post at Boston University. All along he has been deeply involved in the dialogue between Christian theology and modern science. *Human Life* is a summing up of one aspect of that involvement.

The chief difference between Nelson's neo-orthodoxy and the older Protestant orthodoxy is his emphatic repudiation of its traditional body-soul dualism (in which the body was conceived of as a machine and the soul as its teleological

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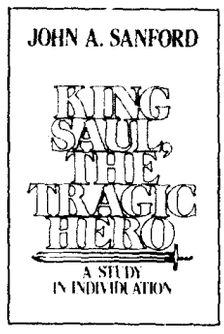

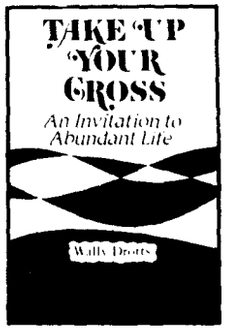

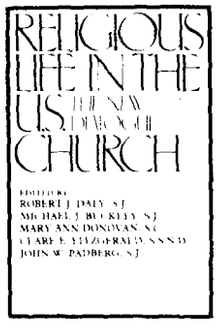

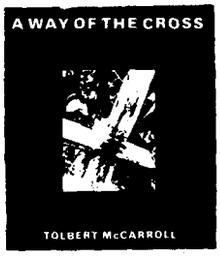

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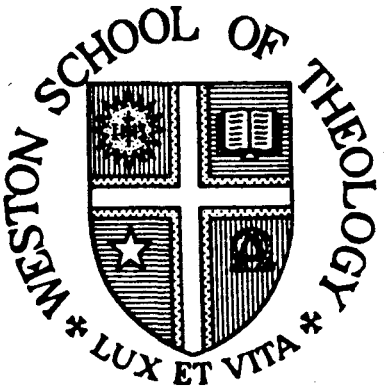

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operator). By contrast, Nelson "rediscovers" the biblical view of "human life as unitary" (ch. 3), designed by God with "three dimensions": physical-biological, psychic-moral, and zoetic (from the New Testament term *zoe* — with its distinctive connotations of self-transcendence and "eternity"). "Humanness is the distinctive quality implied by the symbol of 'the image of God' . . . Everyone's [personal] identity is the creation and endowment of God."

Some of the more abstruse questions about "humanness" are not pursued very far. If it is a "quality," what then is its ontic status? What of the human person as responsible agent — responsible to what or to whom? What are we to make of the paradox of the bracketings of humanity's outreach of infinite aspirations and by their obvious finitude? What is the metaphysical import of such genuinely new ideas as artificial intelligence? What is the human *possibility* (perfection in love?), and why should this so often exceed our grasp by so far? Why should human life, so obviously intended by God to be grace-full ("holy and happy" as John Wesley put it) be so tragically flawed and so often grace-less? Such questions are not ignored, but neither are they plumbed.

On the other side, there is what some will perceive as a lack of full-scale case-studies, of actual instances of practical perplexities emerging in medical practice, family life, and global politics. An ample view of the first principles is here, but how and why do they apply? Why should ethical consensus be so hard to come by, even among those men and women of avowed good will?

For all this, there are not many essays in this field as well-written as this one and few as wise. Nelson is opposed to abortion and euthanasia without being strident, "straight" without being puritanical, sensitive without confounding compassion with moral acuity, zealous for justice without a doctrinaire agenda. Altogether, his book is a significant addition to the long line of provisional answers to the perennial question in Psalm 8: Where on earth does the *humanum* fit into God's larger scheme of things? Nelson's answer is still another variation on an ancient affirmation (as in the Psalm, in the Westminster Shorter Catechism, *et passim* in the Christian tradition): "To glorify *God* and to *enjoy* him, forever."

REVIEWERS

FATHER ROBERT J. EGAN, S.J., *teaches theology at Gonzaga University in Spokane.*

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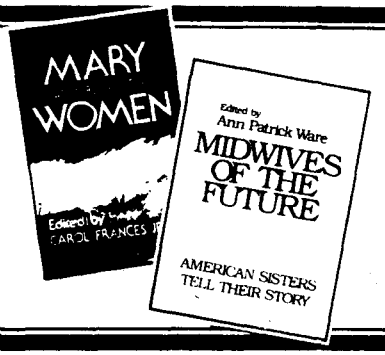

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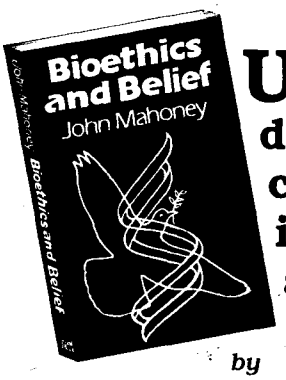

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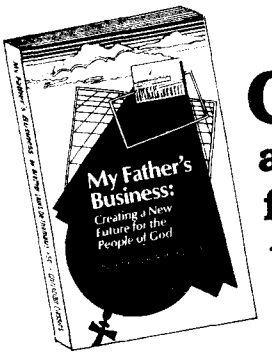

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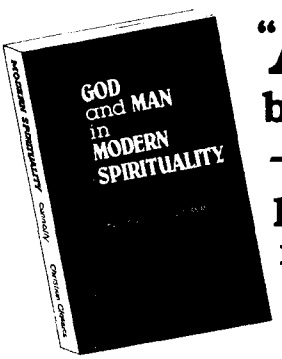

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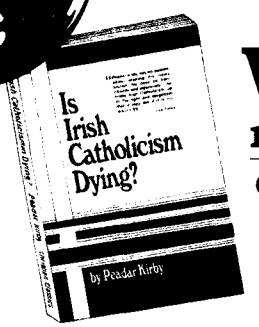

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